

5th Annual Salute to Women's History Month

American Spirit

DAUGHTERS OF

EVOLUTION



MARCH/APRIL 2015

TRUE PATRIOTIC WOMEN

*The Four
DAR
Founders*

*Charting
Family
History in
the DAR
Museum's
Quilts*

*The Founding of a
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*Clementina Rind,
Virginia's Patriot
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American Spirit

MARCH | APRIL 2015 VOLUME 149, NO. 2

Table of Contents features



21 A Remarkable 'American Woman'

Esther Reed, founder of the Ladies Association of Philadelphia, raised significant funds to better the lives of long-suffering Continental soldiers.

BY BILL HUDGINS

30 Stitches in Time

Genealogy and family oral history play critical roles in uncovering details behind the making of the beautiful quilts in the DAR Museum's extensive collection.

BY ALDEN O'BRIEN

24 True Patriotic Women

An examination of the lives of the DAR's Four Founders—Mary Desha, Mary Smith Lockwood, Ellen Hardin Walworth and Eugenia Washington—as well as other crucial early members, reveals much about the ideals of the Progressive Era.

BY TRACY E. ROBINSON

36 The Founding of a Fashion Plate

The hand-tinted fashion plates of *Godey's Lady's Book* were just one of the reasons the female-focused publication—launched in 1830 and edited by Sarah Hale—was considered the most-read magazine of the mid-19th century.

BY MAUREEN TAYLOR

38 The Dawn of Revolution

The Stamp Act—250 years old this year—aroused Americans to defend their liberties, giving birth to an era of resistance.

BY BILL HUDGINS

46 Clementina Rind, Virginia's Patriot Printer

Sole printer of *The Virginia Gazette* after her husband's death, Rind showed that Colonial women were as much a part of the burgeoning American intellect and Revolutionary zeal as their male counterparts.

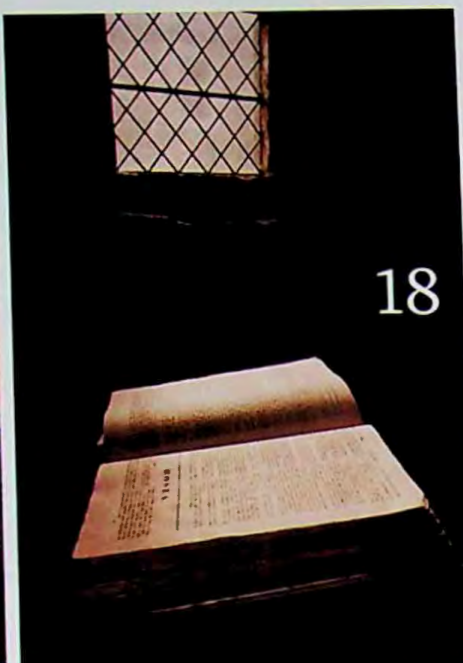
BY BEN SWENSON



6
Whatnot
Including Today's Daughters Turns 10, a DAR Quasiquicentennial Flashback, Lincoln's Funeral Train, Noteworthy Wyoming Women, and Nantucket's Old Gaol Receives NSDAR Grant



About the cover:
Part of the DAR Museum collection, portraits of the DAR's Four Founders hang in the DAR Library.
PHOTOGRAPHY COURTESY OF THE DAR MUSEUM



14
Spirited Adventures
St. Michaels, Md.
One of Colonial America's major shipbuilding centers, St. Michaels gained a name as "the town that fooled the British" during the War of 1812.

BY LENA ANTHONY



18
Genealogy Sleuth
Felicity or Harriet?
A deeper understanding of Colonial naming choices and patterns can help genealogy researchers derive clues about family backgrounds.

BY NANCY MANN JACKSON

44
Our Patriots
Mary Hays McCauley
Often mistaken for the fictional Molly Pitcher, McCauley earned the title of Patriot by serving with distinction at the Valley Forge encampment.

BY SHARON McDONNELL



in every issue

- 3 President General's Message
- 4 Today's Daughters
- 5 National Treasures
- 23 Bookshelf



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From the President General

On this our fifth annual tribute to Women's History Month, I am pleased to introduce a full slate of stories celebrating early American women and their achievements.

Our cover story salutes the Four Founders of the DAR. You probably know the names—Mary Desha, Mary Smith Lockwood, Ellen Hardin Walworth and Eugenia Washington—but the life stories of these Progressive Era leaders might be less known. Tracy E. Robinson, NSDAR Director of Archives and History in the Office of the Historian General, and Rebecca Baird, NSDAR Archivist, examine the backgrounds of crucial early members who played important roles in developing our great organization.



SCOTT BRAMAN

In this issue we heed Abigail Adams' advice to "Remember the ladies" by profiling London-born Esther De Berdt Reed, who moved to America before the Revolution, became devoted to the Patriot cause, and helped form and lead a large and influential Revolutionary women's organization, the Ladies Association of

Philadelphia. The association raised money to help clothe Continental soldiers.

We profile Clementina Rind, sole printer of *The Virginia Gazette* after her husband's death, and a bold voice in the growing independence movement. We also dig deeper into the true story of Mary Hays McCauley, often associated with the fictional Molly Pitcher character. Whether she took her dying husband's place during the Battle of Monmouth or brought water to thirsty soldiers is unknown, but she earned the title of Patriot for serving with distinction during the brutal winter at the Valley Forge encampment.

Readers might enjoy the stylish fashion plates illustrating our feature on *Godey's Lady's Book*, one of the most-read magazines of the mid-19th century. Launched by Louis Godey in 1830 and edited by Sarah Josepha Hale, the magazine featured literary and fashion content focusing on the lives and concerns of women.

The intricate art of quilting can be a surprising source of family history information. DAR Museum Curator of Costume and Textiles Alden O'Brien explains how research informed by family oral history uncovered new details about the makers of some of the quilts in the DAR Museum's current exhibition, "Eye on Elegance."

Have you ever wondered how your ancestors got their interesting, sometimes strange-sounding, names? We discover the many influences on Colonial names, including the Bible, Puritan values, geography and family heritage, and how these naming patterns elicit clues about family backgrounds.

The 1765 Stamp Act marked a crucial turning point in relations between Great Britain and its American Colonies, which erupted in anger at this first attempt at direct taxation. Two hundred and fifty years after the act was passed, our feature explores the reasons behind the tax and the heated Colonial reaction.

Not only do we learn more about Laura Murphy, one of Washington, D.C.'s, most powerful lobbyists, in this issue's Today's Daughters, but we also catch up with a few DAR members who have been featured in this department in the past decade.

Lynn Forney Young

Lynn Forney Young



Defending Freedom



Descended from a long line of activists, Laura Murphy continues the family legacy as one of Washington, D.C.'s, most powerful lobbyists.

Controlled chaos. That's how Laura Murphy describes her job as director of the Washington Legislative Office for the American Civil Liberties Union (ACLU), where she oversees a team of lobbyists, researchers and administrative staff responsible for advancing the ACLU's public policy priorities on a wide variety of issues.

For every victory there are even more defeats, but Mrs. Murphy credits her optimism and perspective for being able to deal with them. "Defeat is part of the job," she says. "It took 100 years for women to earn the right to vote. We're just itty-bitty dots in the making of history."

It's easy to see where her drive comes from. Her parents were community and political leaders in Baltimore whose lives were dedicated to mobilizing black voters and reversing segregation laws. In her immediate family alone, she can count 14 runs for public office. "When my parents couldn't find a sitter but had to campaign, I would tag along," Mrs. Murphy says. "I took part in countless dinnertime debates about what it meant to be free and equal."

Meanwhile, her journalist uncle, George Murphy, encouraged her to read *The New York Times* when she was 9. "Every time he visited, he would want to know what I thought about the news," she recalls. "He was a huge influence on my life."

By the time she was a young teen, she and her brother were the ones doing the campaigning, and at the age of 15, she started her own organization to register voters and get out the vote. After graduating from Wellesley College, Mrs. Murphy became one of the youngest legislative assistants on Capitol Hill, working first for U.S. Rep. Parren Mitchell, the first black congressman from Maryland, and then for U.S. Rep. Shirley Chisholm of New York. From there, she was recruited by the ACLU to be a lobbyist on civil and women's rights.

The pressures of the job make her spare time scarce. "My day doesn't end at 5 p.m.," she says. "Staff, press and coalition partners call after hours, before hours and on weekends, so I'm always on. I have to work really hard to squeeze in a few moments of quiet time whenever I can because even personal plans can get interrupted."

When her schedule is open, she enjoys cooking with her 25-year-old son, Bertram Lee, whom she says serves as her sous chef. "We make a great team in the kitchen," says Mrs. Murphy.

She also enjoys hiking and roaming around the Smithsonian with her husband, Bill Psillas, and tapping into her inner Martha Stewart. "I like to garden and make jewelry, and I love to set a pretty table," she says. "I'm looking forward to the day when I have more time to do that."

A member of the Ruth Brewster Chapter, Washington, D.C., Mrs. Murphy is also looking forward to getting more involved with DAR. Until then, she appreciates the characteristics she shares with her Patriot, Philip Livingston, who was a signer of the Declaration of Independence. "He was very active in the political debates of the day and was considered by many to be a radical," she says, "so I think I have excellent DNA to do this work."

It was Mrs. Murphy's mother who encouraged her to join the DAR. "Just before she died in 2007, she told me I should go for it," Mrs. Murphy says. "She thought that having our family history included in the DAR records would broaden people's minds about what it means to be an American." 🐾

Step inside the DAR Museum for a closer look at its fascinating collection.



Star Pupil

An award of merit and a silk streamer/bookmark verify Sarah Elizabeth Moughon's attendance at the Lydia English Female Seminary in Washington, D.C. The well-known Georgetown school was founded in 1826 by Lydia English, who served as principal for more than 30 years.

The certificate dated February 11, 1847, rewarded Sarah's "diligence and attention to her studies." Eighteen-year-old Sarah, a student from Columbus, Ga., cherished these mementos of her education. Her great-granddaughter

donated these items to the DAR Museum, noting that Sarah made the streamer at the seminary.

Teachers and principals gave awards of merit to students both to encourage and reward their scholastic efforts. Rewards for excellence in scholarship, specific subjects, attendance, conduct, deportment and other achievements were not uncommon. Whether handwritten, printed, painted in watercolor, or engraved in silver or other metals, awards like these were important to 18th- and 19th-century children and their parents. 🐾

whatnot

A Decade of Today's Daughters

The March/April 2005 issue of *American Spirit* marked the debut of a new column created as an outlet for sharing the stories of vibrant DAR members and the important work they do in all segments of society. A decade into its run, Today's Daughters has introduced readers to 76 members, including military servicewomen, devoted community servants, preservationists and business leaders, as well as a diplomat, two Olympians and a former Miss Universe! These women represent just a fraction of the Society's 177,000 members, a statistic that guarantees we'll never run out of inspiration.

To celebrate 10 years of Today's Daughters, *American Spirit* caught up with several featured members to find out what they're doing now.

The inaugural installment featured **Phyllis Murphy Lynes**, a retired U.S. Army lieutenant colonel working as a human resources executive for the city of Los Angeles, a position she still holds. Initially a New York Daughter, Mrs. Lynes was eager to transfer to a local California chapter and become more active in

the DAR. In 2006, during her first trip to Continental Congress, the National Defense Night program inspired her to volunteer as National Defense Committee chair for Martin Severance Chapter, Pasadena, Calif. Mrs. Lynes will follow her service as a chapter officer and Bicentennial Committee member with a term as chapter regent beginning in 2016. She also portrays Abigail Adams while visiting local schools as part of the chapter's Living History Project. Mission DAR Immersion—accomplished!

Phyllis
Murphy
Lynes



Left to right: Sarah, Laura and Julie Strecker

In the November/December 2006 issue, readers met **Patty Strecker** and her daughters **Sarah, Laura and Julie**—all members of Longs Peak Chapter, Longmont, Colo. Inspired by their family's patriotic values, all three girls joined the U.S. Army. Sarah, who left active duty after six years, is now a major in the Army Reserves Adjutant General Corps. She and her husband, who remains on active duty with the Army's 10th Special Forces Group, recently welcomed their second child. Laura served six years as an active-duty U.S. Army Nurse, including a 15-month deployment to Iraq. Now serving in the Army Reserves as a captain in the Army Nurse Corps, Laura recently moved to Minnesota to work as a hospice nurse at the Department of Veterans Affairs. She is pursuing a doctorate of nursing practice in integrative health and healing. Since graduating from college in 2008, Julie has been traveling around the world working on tactical and commercial communications as a captain in the U.S. Army Signal Corps. Currently deployed to Bagram, Afghanistan, she looks forward to a reunion with her husband, Bimi, a fellow Army officer whom she married last August. Patty remains incredibly proud of and grateful for her daughters' service.

The March/April 2008 profile made it clear that **Anne Bradley Furr** of Mecklenburg Declaration of Independence Chapter, Charlotte, N.C., had left her heart in Madagascar. After spending 10 months

continued on page 8



Anne
Furr

Could Stem Cells Be The Next Penicillin?

By: David Ebner
Staff Writer

Chances are that you have heard about stem cells—they have been in the news for years. But did you know that stem cells are being used right now in the United States to treat debilitating lung diseases? Sufferers of diseases like COPD and pulmonary fibrosis are receiving life changing stem cell treatments that just a few short years ago had not yet been thought of as possible.

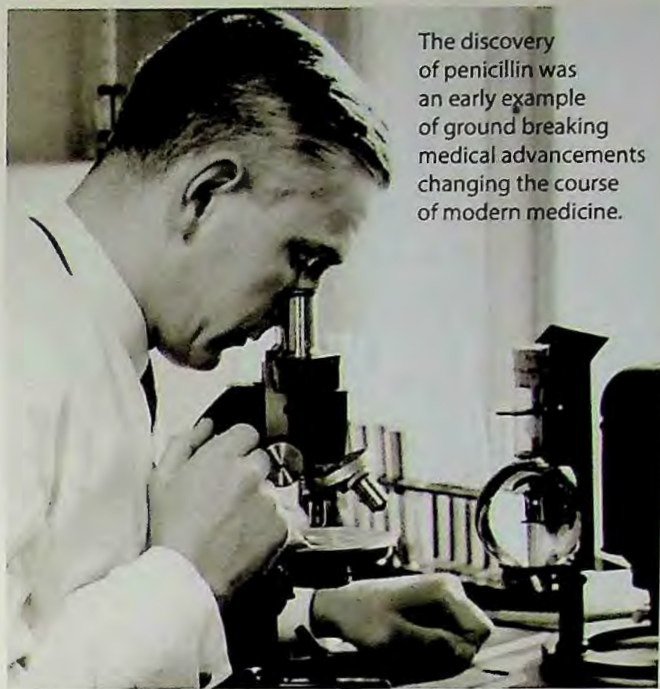
With further advancements in the study of stem cells, the question is posed: are stem cells the next penicillin? Stem cells and penicillin both come from humble beginnings and accidental discovery, they are both used to treat life threatening conditions and diseases, and just like penicillin, stem cell biologists have won Nobel Prizes due to the practical uses of their discoveries.

Consider the history of penicillin. Originally discovered in 1928 by the Scottish biologist, Sir Alexander Fleming, the full potential of the medication was not seen until its wide use in WWII. It wasn't until 1945, 17 years after its discovery, that Sir Fleming received the Nobel Prize. By that time, the medication had saved millions of lives.

Stem cells have also been studied extensively over time and have crept into the national dialogue as a buzzword, particularly the stem cells found in fetuses. However, the actual stem cells that are now being used to treat diseases in the United States, and the same cells that warranted the 2012 Nobel Prize in Medicine, are adult stem cells. This type of stem cell is found in fully developed individuals and flourish in all people—regardless of age or health.

Most cells found in the body have developed into a specific type of cell, like a skin cell or a brain cell. At the turn of the 20th century, biologist discovered that some cells that reside in the body have not yet been assigned as a certain type of cell. Stem cells are simply blank cells standing by to meet your body's needs. The use of these cells to treat diseases traces back to 1968 when the first bone marrow transplant was performed. The result of placing healthy stem cells into a sick individual's body is the creation of healthy blood cells that are not infected with the disease. In turn, these cells replace the diseased ones and start to heal the patient.

Today, a clinic called the Lung Institute is using adult stem cells



The discovery of penicillin was an early example of ground breaking medical advancements changing the course of modern medicine.

harvested from the patient's own fat, blood or bone marrow to provide similar healing results for people with lung diseases. Their website, www.lunginstitute.com, states that they have treated over 500 patients to date. The physician gives the patient a growth factor that multiplies the stem cells into millions of healthy cells before extracting the stem cells from the patient, then they separate the cells and reintroduce them into the patient's body.

The result is that the healthy cells replace the damaged ones found in the lungs. Not only can this slow the progression of the disease, but it also works to restore lung function.

Just as penicillin was recognized by the scientists that award the Nobel Prize in Medicine, so have stem cell developments. If the number of people who have already been successfully treated with stem cells is any indication of the future, then it will undoubtedly be heralded as one of the ground-breaking medical technologies of its time.

Stem Cells: The Next Big Thing

Lung disease accounts for the loss of 150,000 lives every year and is the third leading cause of death in the United States.

Specialists using stem cells from the patient's own body can offer treatment for people suffering from lung diseases like:

- COPD
- Pulmonary Fibrosis
- Emphysema
- Interstitial Lung Disease
- Chronic Bronchitis

With clinics located in Scottsdale, Arizona; Nashville, Tennessee and Tampa, Florida; the physicians at the Lung Institute are able to treat patients from anywhere in the United States and around the world.

If you or a loved one suffers from a chronic lung disease, contact the Lung Institute to find out if stem cell treatments are right for you.

Call (855) 618-4694 or visit
lunginstitute.com/DAR



continued from page 6

there working for a nonprofit specializing in marine conservation, she longed to go back. Ms. Furr now lives in the remote village of Ifaty, Madagascar, where she owns a restaurant and the diving business Mangily Scuba. Because the village has no electricity, each week she hauls gas cans to a town 45 minutes away to refuel her boat, compressor and generators. She shops local markets for fresh food and plans menus for the restaurant. Fluent in French and Malagasy, Ms. Furr works as a dive instructor and assists with children's environmental programs and English language

learning in the community. Her time in Madagascar has included challenges—such as the political unrest of 2009, cyclones and malaria—but Ms. Furr savors her adventurous, hardworking life in the tropical paradise that has become her adopted home.



Marcia Hicklin, our July/August 2009 Today's Daughter, led the complete restoration of the early 20th-century Hicklin School in Lexington, Mo., which marked its centennial in June 2014. Working together with her mother, she has continued preservation work on the family home, Hicklin Hearthstone, located across a cornfield from the schoolhouse. Since a project management contract brought Ms. Hicklin to Richmond, Va., in 2012, she has transferred to Old Dominion Chapter and visited historic sites in Virginia to study how historic

homes are presented to the public. This research not only informs her own living history interpretation with the 12th Virginia Infantry Unit of Civil War re-enactors, but also serves a future goal. Eventually, Ms. Hicklin and her family hope to conduct living history tours of Hicklin School and Hicklin Hearthstone.

The May/June 2011 issue introduced **Brooke Sydnor Curran**, a member of Eleanor Wilson Chapter, Washington, D.C., and resident of Alexandria, Va., with a goal of running marathons in all 50 states and on all seven continents to raise money for local at-risk children. That's farther than some people will run in a lifetime, but for Ms. Curran, founder of the organization RunningBrooke, it was only phase one. RunningBrooke collaborates with local nonprofits that provide early childhood education, playgrounds and advocacy for at-risk kids. Having raised more than \$525,000 since 2009 and met its original fundraising and giving goals, RunningBrooke expanded its vision. The new targets include 100 marathons for Ms. Curran and a \$1 million fundraising goal. RunningBrooke has also partnered with the city of Alexandria to build a playground in a depressed neighborhood where childhood obesity is widespread. These plans and projects give Ms. Curran a renewed sense of energy and purpose. "We know we are in a marathon, not a sprint," she says.

Do You Have a Nominee for Today's Daughters?

We're always on the lookout for the next fascinating Today's Daughter. If you would like to nominate a DAR member for a future profile, email americanspirit@dar.org and let us know, in a paragraph or two, why she is a worthy candidate.

"Today's Daughters" has profiled DAR members belonging to chapters in 31 states, as well as Washington, D.C., and Germany. We know that there are remarkable members in Delaware, Idaho, Indiana, Kansas, Kentucky, Maine, Maryland, Montana, Nebraska, New Hampshire, North Dakota, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Vermont and Wyoming, too. Tell us about them!



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Quasquicentennial Flashback

Glimpses From 125 Years of DAR History

In the earliest days of the National Society, even as members worked to establish the framework of the organization, Daughters took immediate action to honor the memory of the men and women who were indispensable to the fight for American independence. The subject of their initial effort never



19th-century wood engraving of Mary Ball Washington, based on a painting

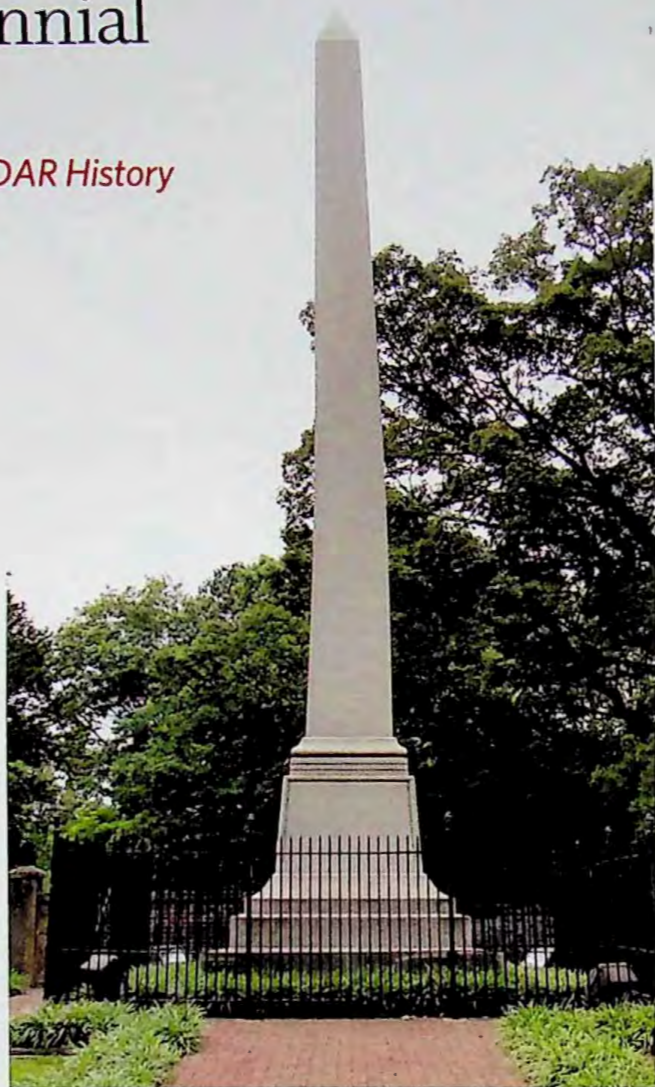
fired a weapon or held public office, but her historic significance is indisputable.

Mary Ball Washington, mother of George Washington, brought into the world the man whose military leadership and executive wisdom ushered the United States into being. For the National Society, the Mary Washington Monument project "established the tradition of giving of ourselves for others," said President General Marie H. Yochim in a centennial address printed in the October 1990 *Daughters of the American Revolution Magazine*.

In 1789, shortly after Mary's death, the U.S. Congress passed a resolution to erect a monument in her honor. President Andrew Jackson laid the cornerstone in May 1833 at Mary's burial site at Kenmore, the Fredericksburg, Va., home of her daughter Betty Washington Lewis. But progress stalled, and the monument remained unfinished. An ad in an early 1889 edition of *The Washington Post* announced, "The Grave of Mary the mother of General George Washington to be sold at public auction, March, 1889, at 4 p.m."

Seeing this, Margaret Hetzel wrote a letter asking the paper to administer a fund to save the site and finish the monument. The dollar she enclosed became the first donation. Mrs. Hetzel served as an officer in both the National Mary Washington Memorial Association and the NSDAR, which were founded just eight months apart.

At the National Society's organizational meeting on October 11, 1890, Founder Mary Desha introduced a resolution to support the completion of a monument to Mary Washington, and encouraged "every patriot to send in a contribution large or small for this purpose." It passed unanimously.



The proposed monument had reached this stage before, but this time the two women's organizations united to turn plans into reality. DAR members contributed nearly three-fourths of the \$11,000 raised for the project, according to Mrs. Yochim's centennial address.

A new cornerstone was laid October 21, 1893, the original having sustained irreparable damage during the Civil War. The Mary Washington Monument, which echoes the design of the Washington Monument, was dedicated May 10, 1894, before an audience that included President Grover Cleveland and NSDAR President General Letitia G. Stevenson.

As Minnie F. Mickley wrote in the March 1913 edition of *American Monthly Magazine*, "Thus the resolution of Miss Mary Desha's, adopted at the first meeting of the Daughters of the American Revolution, has been faithfully fulfilled by the women of America ... all joined in placing the monument to Mary the mother of Washington, erected by her countrywomen."

Modern 'Treasure Hunt' Promotes Local History—and the DAR

GEOCACHING—an outdoor treasure hunt using handheld GPS-enabled devices such as cell phones—can be a fun, interactive way to explore your community and the outdoors, and promote the history of your community. It also can be a great way to introduce DAR to a new audience.

A cache is generally a container filled with random treasures that is hidden in a secret location. Geocachers go online to a site such as www.geocaching.com to decipher clues and find a specific set of GPS coordinates that they can use to navigate to find these containers of various sizes.

Woodburn DAR Chapter, Morgantown, W. Va., recently created historical-themed geocaches to promote Morgantown's frontier and Revolutionary War history, as well as



help make the era more appealing for geocachers.

Almost 100 years ago, local DAR members placed markers at two frontier forts in the area. The chapter decided these forts would be fitting places to store caches. One, Fort Pierpont, was built about 1769 by settler John Pierpont, who was the son-in-law of town founder Zackquill Morgan. George Washington visited the fort in 1784. Another site, Fort Martin, was invaded in June 1779 by local American Indians, who killed three settlers and took several into captivity. More than 8,000 artifacts were recovered when the site was excavated in 1979.

Using a geocaching app, the chapter located the cache sites and hid clues. In the weatherproof caches

chapter members included cards, miniature American flags, little plastic Army men and other assorted trinkets called "swag" for others to swap out and share.

The chapter's geocaches are registered on www.geocaching.com. Once a user completes the free registration, it's easy to search for sites in a particular area.

Woodburn Chapter's page includes the history of the forts, information on the DAR and historic markers, and GPS information. To view the chapter's caches, go to www.geocaching.com/geocache/GC5BDBC_fort-pierpont and www.geocaching.com/geocache/GC5BDAW_fort-martin.

—Anne Smittle, a member of Woodburn DAR Chapter, Morgantown, W. Va., is a graduate student at West Virginia University.



Discover the meaning behind some of the DAR chapters' interesting names.

In honor of Women's History Month, each chapter featured in this issue is named after a woman.

The namesake of **Anne Royall Chapter, Harrisville, W. Va.**, was a pioneering American female journalist whom Organizing Regent Eva C. Robinson ardently admired. Left a poor widow after an inheritance dispute, in 1819 Anne departed western Virginia for Alabama and decided to become a writer. She traveled widely, producing works including the novel *The Tennessean*. In 1831 in Washington, D.C., she launched the newspaper *Paul Pry* and used its pages to expose political and religious corruption, a mission she continued with *The Huntress* from 1836 until her death 18 years later. "As the self-appointed guardian of democracy, Royall exposed graft and corruption wherever she went," according to Cynthia Earman of the Library of Congress. "Her boldness and tenacity were remarkable in an era when society was obsessed with the trappings of gentility."

Rebecca Galloway Chapter, Fairborn, Ohio, is named after the daughter of Revolutionary War veteran James Galloway, who became the first treasurer of Greene County, Ohio. About 1799, Galloway built a two-story log house close to Xenia, Ohio, near

the birthplace of Shawnee American Indian Chief Tecumseh, with whom he developed a friendship. Tecumseh visited the Galloway home multiple times, fueling stories that Rebecca helped him to learn English and that the two were romantically involved. Rebecca married her cousin George and had six children while Tecumseh, his efforts to foster unity among the American Indians having failed, died in the Battle of the Thames during the War of 1812. The original Galloway Log House has been relocated to Xenia and is now home to the Greene County Historical Society.

After the death of its organizing regent, **Sarah Caswell Angell Chapter, Ann Arbor, Mich.**, originally called Ann Arbor Chapter, changed its name to honor its founder. Mrs. Angell was the wife of James Burrill Angell, the University of Michigan's longest-tenured president, who held the post from 1871-1909. Concurrently, Angell briefly served as minister to China. Sarah took a personal interest in the welfare of women both in Ann Arbor and in China. She was involved in many local Michigan cultural organizations, and she was an active member of the Women's Board for the 1893 World's Columbian Exposition in Chicago. Her staunch support of her church's missionary activities led her to become president of the Michigan branch of the Women's Board of Missions.

If your chapter name has an interesting story behind it, please send it to americanspirit@dar.org.

Recreation of Funeral Train Marks 150th Anniversary of Lincoln's Death

THIS APRIL marks the 150th anniversary of President Abraham Lincoln's assassination. To commemorate this significant anniversary, the city of Springfield, Ill., where Lincoln lived from 1837 to 1861, is planning a host of special events to honor the 16th president.

Lincoln understood that the idea that "all men are created equal" held the same meaning in 1776 as it did in 1863 when he delivered the Gettysburg Address, explains Dr. James Cornelius, curator at the Abraham Lincoln Presidential Library and Museum in Springfield. "Lincoln came to realize that he had to blaze the path to liberty before the law for all people," Cornelius says. "Lincoln completed the union that Jefferson and Washington had conceived and birthed."

One of the most remarkable events planned by the Lincoln Funeral Coalition



is a working replica of the funeral train that carried President Lincoln from Washington, D.C., to Springfield.

The original funeral car was first intended to be Lincoln's presidential railroad car—a 19th-century Air Force One. However, he refused to ride in it, saying it appeared too lavish when the cost of war was so high. After his death, the car was modified to carry the Lincoln's coffin back to his hometown for burial.

Now, 150 years later, a replica has been built by mechanic and engineer Dave Kloke. The locomotive, named "Leviathan," was manufactured from scratch and took 10 years to build. The coach design was based on photographs

and historical documents, says Shannon Brown, director of media and public relations for the Lincoln Funeral Train.

It will depart from Washington, D.C., on April 21 and follow the route it took 150 years ago. The train will stop in 10 cities—Baltimore, Harrisburg, Pa., Philadelphia, New York City, Albany, N.Y., Buffalo, N.Y., Cleveland, Ohio, Columbus, Ohio, Indianapolis and Chicago—before it reaches Springfield on May 2.

After events end in Springfield, the funeral train will travel to communities nationwide. For more information on the Lincoln funeral train, visit www.the2015lincolnfunealtrain.com.

Wyoming Women Paved the Way

In December 1869, Wyoming became the first state to grant women the right to vote. Nicknamed the "Equality State," it was the home of many other "firsts" for women in the 19th and 20th centuries.

Less than six months after winning the right to vote, five women in Laramie, Wyo., made history when they became the first in the country to serve on a court jury. Eliza Stewart Boyd, the first schoolteacher in Laramie, was the first name drawn for jury duty that spring.

But Stewart Boyd wasn't the only Laramie woman of note. Fifty years before the 19th Amendment would grant all women in America the right to vote, 69-year-old Louisa Gardner Swain became the first woman to cast a ballot. Stories tell of how she arrived at the polling location hours before it opened. Congress declared September 6, 2008, the 138th



anniversary of Swain's historic ballot, to be Louisa Swain Day.

Wyoming continued to be the launching point for women in local, state and federal government in the 20th century. In 1900, Frances Warren became the first female delegate to the Republican National Convention. In January 1925, Nellie Tayloe Ross became the first female governor in the entire country, elected into office after her husband—the prior governor—died. After being defeated in her 1926 reelection bid, she went on to become the vice chair of the Democratic National Committee. In 1933, President Franklin D. Roosevelt appointed Ross director of the U.S. Mint, a position she held until 1953.

Most remarkably progressive, however, may be the city of Jackson, Wyo. In 1920, the same year the 19th Amendment was ratified, Jackson became the first city to be governed entirely by women. The city elected a female mayor, town marshal and town council.

SPECIAL
PROJECTS
GRANTS

Nantucket's Old Gaol

Ready for Its Close-Up

Two hundred years ago, long before Nantucket became a vacation destination, the Old Gaol was built to house the island's criminals. Built in 1805 by local housewrights John and Perez Jenkins, the Old Gaol is unique among historic structures on Nantucket. As opposed to the traditional timber-framed construction of the day, it is constructed of squared and notched stacked logs that are bolted and reinforced with iron—essentially an iron cage within a log cabin. The technique is reminiscent of the late 17th-century garrisons of Massachusetts Bay Colony.

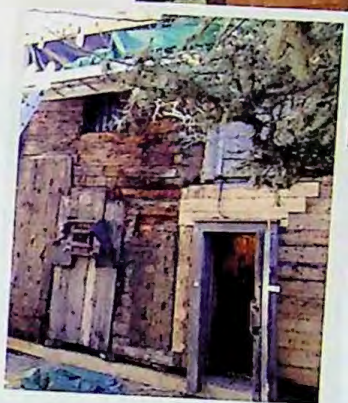
The Old Gaol is not only the oldest remaining intact jail-house on Nantucket, but also one of the oldest extant jails in America. "Operated until 1933, the Old Gaol housed a variety of prisoners," said Victoria Taylor Hawkins in the Massachusetts Historical Commission Survey compiled in the 1980s. "Young and old were imprisoned for crimes ranging from murder to breaking and entering to embezzlement to drunkenness."

The Nantucket Historical Association (NHA) received a \$10,000 DAR Special Projects Grant to help fund extensive exterior and interior repair and restoration work. In addition to the installation of new cedar shingles and lighting, the project also encompassed the reconstruction of historic elements lost over time, such as the exterior stairs to the second floor as well as the east chimney and fireplaces.

The highlight of the project was the restoration of the four original jail cells, which will become an exhibit space illustrating the inmates' way of



The facade following restoration, above, and during, at left



Advertisement

American Revolution Museum at Yorktown



To learn more about the whole story of the American Revolution and the museum that will replace the Yorktown Victory Center, visit www.historyisfun.org.

life. New exhibit panels, photographs and research-based text provided by the NHA will bring to life the Old Gaol's role in the history of law enforcement. Following its historic restoration, the Old Gaol will be interpreted for the public and included on the NHA's seasonal walking tours of the Nantucket National Historic Landmark District.

The NHA strives to preserve and protect some of the most important and recognized structures that demonstrate Nantucket's four centuries of history, and to ensure that its 22 sites are fully accessible to the public through interpretation, exhibits, guided tours, programs and events.

Visit www.dar.org/grants to learn more about the NSDAR Special Projects Grants program, made possible by DAR member support of the President General's Project.



St. Michaels, Md.

The Colonial Roots of a Coastal Town

In the early morning hours of August 10, 1813, a British fleet sailed up the Chesapeake Bay and opened fire on St. Michaels, a small Talbot County, Md., town on the Miles River. The town was an attractive target because it was home to numerous shipyards known for constructing schooners used by privateers against the British.

By Lena Anthony

Despite the attack, no Americans were injured in the Battle of St. Michaels, and records indicate that several buildings were merely clipped. Local lore suggests the reason for the lack of damage was a well-executed blackout designed to foil the British. As the story goes, the townspeople hung lanterns in the trees above town, causing the British to overshoot St. Michaels and its shipyards. In his official report of the skirmish, General Perry Benson, commander of the Talbot County Militia, made no mention of a blackout or lanterns.

"We can't say it didn't happen, but there's no contemporary evidence to prove it did, either," says Pete Leshner, chairman of the Historic District Commission for St. Michaels and curator for the Chesapeake Bay Maritime Museum. "What we do know is that very few towns along the Chesapeake Bay were successfully defended from attack during the War of 1812, yet St. Michaels was largely spared."

Whether or not St. Michaels was the town that fooled the British, the story says a lot about this quaint, well-preserved community, according to Leshner. "It definitely has become part of the folklore of the town, and it reflects the process of memorializing our ancestors and sorting them out as heroes," he says.

In other words, St. Michaels takes pride in its past, and its citizens eagerly display that preservation-minded spirit around town.

Becoming St. Michaels

The town, which dates to Colonial times, served as a trading post for area farmers and trappers in the mid-1600s before becoming a parish of the Christ Episcopal Church of St. Michael Archangel (now called Christ Church) in 1677. The parish was the town's

namesake, but it would be another hundred years before the community grew in any notable way. That happened after land agent James Braddock purchased more than 100 acres in 1778 and parceled out 58 lots on 1.25 square miles.

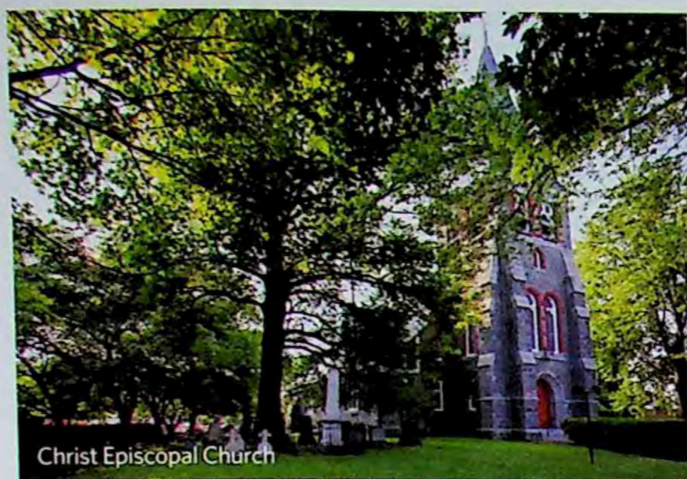
Whereas many lowland coastal towns laid out around the same time were arranged in a grid, St. Michaels is laid out around a central square. "It's more like what you would see in Savannah, Ga., albeit on a much smaller scale," Leshner says. "It was definitely an unusual choice for the time, but unfortunately there's no record to tell us what Braddock's reasoning might have been."

The Revolution delayed development, but Leshner says St. Michaels' population did increase in those years, as evidenced by the presence of traveling Methodist preachers who visited the area. In fact, despite having been the site of an Episcopal parish for more than 100 years, the town became predominantly Methodist, particularly after Braddock donated a piece of the town square to the Methodists for the



Left: The 1879 Hooper Strait Lighthouse sits on Navy Point and anchors the collection at the 18-acre Chesapeake Bay Maritime Museum. The "screwpile" lighthouse sits on special iron pilings tipped with screws that could be turned into the bay's muddy bottom.

This page, clockwise from top: Shops and eateries crowd Talbot Street, the town's main thoroughfare, which is the only road into and out of town. • Though tourism is the main industry in St. Michaels now, commercial fishermen still ply the waters of the Miles River and the nearby Chesapeake Bay in search of blue crabs. • Well-loved historic homes line the town's narrow streets.



Christ Episcopal Church



Chesapeake Bay Maritime Museum

construction of a church in 1781. The original structure was replaced in the 19th century, and the Methodist church moved to a larger property just north of the square, across the street from Christ Church. The Methodist and Episcopal churches that stand today were both built in the 1870s in typical, although different, Victorian styles: St. Luke's United Methodist Church boasts a brick Italianate façade, while Christ Church was constructed in high Victorian Gothic style.

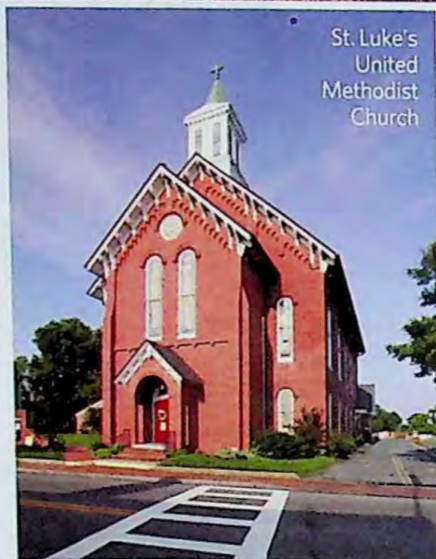
19th-century Commerce

After the War of 1812, the shipbuilding industry declined and St. Michaels' shipyards were replaced by oyster fisheries. According to the Historical Society of Talbot County, by the late 19th century, most households in town had at least one person working for a fishery, "either tonging oysters from the nearby waters ... or engaged in the shucking houses that came to line the waterfront."

One of the largest seafood packing houses, Coulbourne and Jewett, was notable not for its size, but for its owners—two black entrepreneurs who were able to buy land and start a business at the height of the Jim Crow era in 1902.

Although the area was home to many free blacks before the Civil War started, the town is known for being particularly rough on one famous former slave. Frederick Douglass spent his youth in the area, at one point under the management of Edward Covey. In his 1855 autobiography *My Bondage and My Freedom*, Douglass details the regular beatings and abuse he endured under Covey. Douglass also planned his first escape from slavery from St. Michaels.

Because of the town's Methodist predominance—the church was split on the topic of slavery—St. Michaels was also where Douglass would have been exposed to the concept of freedom. Leshner suspects that the Methodist presence also contributed to Coulbourne and Jewett's ability to purchase land and set up their fishery more than half a century later.



St. Luke's United Methodist Church

Today's St. Michaels

A few of the town's oldest buildings date back to the late 18th century, but most of them were built the following century. And while the historic district is small, much of it remains intact. "That's one of the chief attractions to St. Michaels," Leshner says. "It's not one individual building that draws visitors, but that so much of it has survived."

One of the most popular historic homes is the Cannonball House, built in the Federal style in 1805 by a local shipbuilder. Located at 200 Mulberry Street at the north gate of St. Mary's Square, the home was one of the buildings struck during

the Battle of St. Michaels. The house itself is not open to the public, but one can learn more about its history and see the cannonball on a docent-led walking tour offered through the St. Michaels Museum. Call (410) 745-0530 for tour information.

In 1963, the sesquicentennial, or 150th anniversary, of the Battle of St. Michaels sparked a renewed interest in preserving the town's past. In 1964 the St. Michaels Museum was founded. Located in three historic buildings inside St. Mary's Square, the museum boasts a well-curated collection of artifacts that capture the town's history and culture. Museum docents lead historic walking tours, including "Historic St. Michaels: Its People, Places and Happenings" and "Frederick Douglass, a Slave, in St. Michaels." Call (410) 745-9561 or visit <http://stmichaelsmuseum.org> for more information.

In 1965 the Chesapeake Bay Maritime Museum opened on Talbot Street, on the edge of the town's historic district. To mark its 50th anniversary this year, an exhibit called "Broad Reach" featuring the best of the museum's relics that celebrate the region's maritime history and culture will open in May. The museum also features a lighthouse that visitors can explore, a floating fleet of historic Chesapeake Bay watercraft, and a working boatyard, where visitors can watch craftsmen restore and preserve historic boats. Call (410) 745-2916 or visit <http://cbmm.org> for more information.

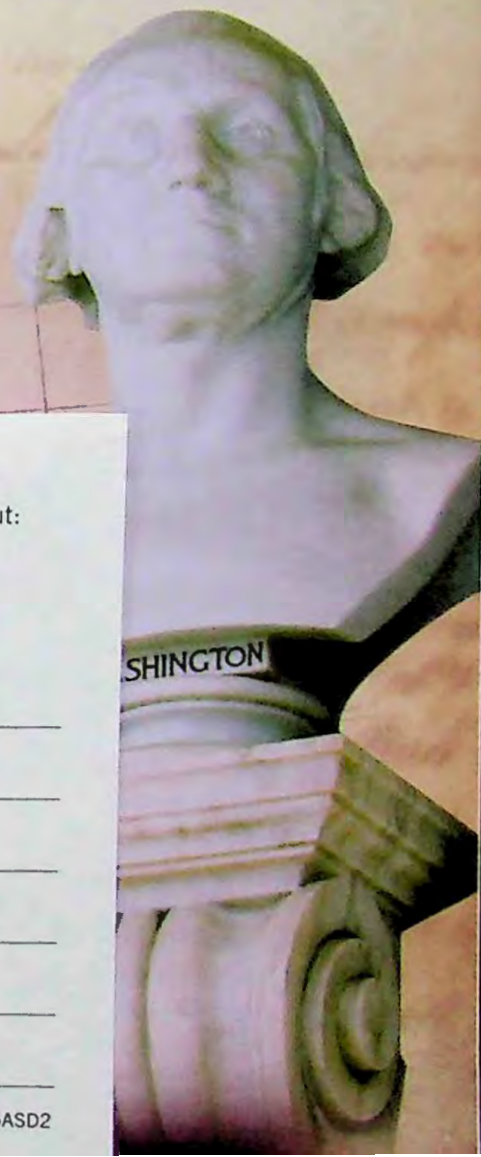
Preserve Our Nation's History



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Your legacy can protect and preserve chapters of our American story.

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Felicity or Harriet?

Exploring Naming Patterns
During the Colonial Period

By Nancy Mann Jackson

Faith. Justice. Constance. Mercy. They aren't just virtues that were valued by the early Puritan settlers of New England; they were also common names for their daughters.

Colonial naming patterns were quite different from those of today. For instance, many of today's trendy names can be traced to popular TV shows, movies and celebrities' children. After characters Ross and Rachel on the TV show "Friends" named their daughter Emma in 2002, the name became the third-most popular girl's name of the decade, according to the Social Security Administration. Jayden, one of the top 10 boy's names

in 2014, is a recently derived name that traces its popularity to actor Will Smith, whose son bears the name Jaden.

In contrast, Colonial Americans looked to their Bibles, their values, their surroundings or their family heritage when choosing names. Understanding Colonial naming patterns can help genealogy researchers derive clues about family backgrounds.

Colonial Americans looked to their Bibles, their values, their surroundings or their family heritage when choosing names.

Different Regions, Different Names

Generally, the practice of naming children varied from one region on the North American Atlantic coast to another, says Austin Spencer, staff genealogist at the DAR. These variations often related to the family's religion, ethnicity, regional origins within the British Isles or Continental Europe, or other cultural factors.

In New England, naming patterns were distinctive for focusing on virtues such as Prudence and Felicity, and even

more commonly, biblical names of Hebrew and Greek origin. "There was often a preference for Old Testament prophets over New Testament figures who were important for the formation of the Roman Catholic Church," Spencer says.

However, the New Testament was the source of the most popular names throughout Colonial America for both men and women: John, Thomas, Mary and Elizabeth. "Seventeenth-century parents often chose [biblical] names even to the exclusion of Germanic and traditional English names after royals, nobles and saints that had been traditional in their own

families," Spencer says. "The popularity of those names, however, rebounded after 1700."

The patterns of naming Colonial children varied from one region to another. For instance, "Chesapeake and back-country fathers both gave priority to perpetuating the name that had been borne by the father's father, by bestowing it upon the firstborn son, and then naming second sons after themselves," Spencer says. "Mid-Atlantic families tended to draw names for both boys and girls from both sides of the family in more equal proportions, often naming a firstborn son after his maternal grandfather and a firstborn daughter for her paternal grandmother."

In the middle and Southern Colonies, "families of English cultural origin tended to exhibit more continuity not only in the specific pool of names—they made much more use of the traditional English names—but also in ensuring their transmission across spans of three generations or more," he adds.

The Dutch and Germans, who represented the largest cultural ethnicities in Colonial America, tended to favor their own special mix of first names drawn from the Old Testament, New Testament and saints. The most popular Old Testament names among the Dutch and Germans were Abraham and Anna, while New Testament names were led, once again, by the equivalents of John, Mary and Elizabeth. Michael, Peter and Jacob were also common. Popular saints' names included Martin, Cornelius, Margaret and Barbara.

Anglicizing Colonial Names

When families settled in Colonial America, many eventually anglicized their names. When genealogists can decipher the original spelling of an anglicized name, they can locate clues to the family's original homeland or town. "In most cases, deriving an English forename for a person was achieved simply by substituting

What's in a (Colonial) Name?

The variety and range of our Colonial ancestors' naming practices are evident in the names of various DAR chapters, including:

Needham Bryan Chapter, Mobile, Ala.
 Enoch Ashley Chapter, Rogers, Ark.
 Patience Wright Chapter, Laguna Beach, Calif.
 Zebulon Pike Chapter, Colorado Springs, Colo.
 Freelove Baldwin Stow Chapter, Milford, Conn.
 Elijah Clark Chapter, Athens, Ga.
 Miriam Benedict Chapter, La Porte, Ind.
 Oceanus Hopkins Chapter, Pittsburg, Kan.
 Elisha Witt Chapter, Irvine, Ky.
 Heirome Gaines Chapter, University Station, La.
 Lydia Barnes Potter Chapter, Waterford, Mich.
 Harriet G. Walker Chapter, Shoreview, Minn.
 Mercy Hathaway White Chapter, Bradford, N.H.
 Johannes Hardenbergh Chapter, Lexington, N.Y.
 Abraham Kuykendall Chapter, Flat Rock, N.C.
 Martha Devotion Huntington Chapter, Bay Village, Ohio
 Jephtha Abbott Chapter, Ardmore, Pa.
 Gideon Carr Chapter, White Bluff, Tenn.
 Thankful Hubbard Chapter, Austin, Texas
 Esther Reed Chapter, Spokane, Wash. (Esther Reed is profiled on page 21.)



ZEBULON PIKE



ESTHER REED

The ever-growing roster of proven DAR Patriots also contains many unique monikers, including the examples listed below along with their state of Revolutionary service.

Lemuel Pettengill, Connecticut
 Maverick Eaton, Connecticut
 Notley Maddox Jr., Maryland
 Royal Blood, Massachusetts
 Solomon Buckminster, Massachusetts
 Adoniram Walker, Massachusetts
 Cutlope Hancock, New Jersey
 Epenetus Lounsbury, New York
 Theophilus Rusco, New York
 Harmanus Van Buren, New York

Zacheus Copeland, North Carolina
 Micajah Rackley, North Carolina
 Cadarina Eleanor Moul, Pennsylvania
 Reason Pumphrey, Pennsylvania
 Lot Bolster, Rhode Island
 Swan Rambo, South Carolina
 Ichabod Dimmick, Vermont
 Agnes LaForce, Virginia
 Azariah Thomas Hoskinson, Virginia
 Pledge Palmer, Virginia

the English equivalent for a culturally Dutch or German person,” Spencer says. “Some names, such as the Dutch *Tunis*, derived from St. Anthony, proved resistant to such transliteration.”

Another result of the attempt to anglicize given names was that some names, once anglicized, sounded more like another name. For instance, Dutch and German families often named their sons for the apostle James, which is *Jacobus* in Latin. When anglicized, that name became Jacob. The English Jacob, on the other hand, was named after the Old Testament patriarch who was also named Israel, Spencer says.

Genealogy Clues From Names

A deeper understanding of how Colonial families selected names for their children can offer insight into family history. For instance, well into the 17th century, Dutch colonists maintained a tradition of patronymic naming, according to Rosalie Fellows Bailey, who wrote “Dutch Systems in Family Naming: New York and New Jersey,” for a 1954 issue of the *National Genealogical Society Quarterly*. A person’s distinguishing surname was normally based on the name of one’s father. As a result, it could change from one generation to the next. For instance, Bailey studied the family of Samuel Gerritsen of Kings County, N.Y., (1671–1763), who recorded his father as Gerrit Remmersen in his family Bible. His children, however, converted Gerritsen, or Garretson, into a fixed surname for themselves and future generations.

In other instances, a personal surname was derived from a farm name, village of origin, or personal attribute, such as Swart for a man with a dark complexion, Spencer says. These could also assume the character of a fixed surname after two or three generations of usage in America. “A particularly intricate example concerns a family in which the men originally bore a byname from the Lubberdinck farm in the parish of Geesteren, and then, upon emigrating to New Netherland, assumed the surname Van Barkelo, from Borculo, the administrative center nearest to Geesteren,” Spencer says. “Presumably, the men in this family did not deem themselves entitled to assume the Lubberdinck name after they had vacated the farm.”

German colonists originated a custom of double naming, in which a family would give every child of the same sex a first name dictated by local convention, such as Johann, and a middle name for personal use, “what we now refer to as a call name,” Spencer says. “Thus, a family might include sons who were christened Johannes, Johann Jacob, Johann Peter, and Johann Mathias, and were later known to English-speaking officials as John, Jacob, Peter and Matthew,” Spencer says. 🐾

Name Categories in Colonial America

Virtue names. During the 17th century, Puritan parents often gave their daughters virtue names such as Amity, Constance, Faith, Felicity, Justice, Mercy, Patience, Prudence and Verity. For instance, Constance Hopkins was a young passenger on the *Mayflower*, and Mercy Otis Warren was a well-known political writer and propagandist during the Revolution.

Feminized masculine names. Perhaps out of respect for their fathers or grandfathers, it was common for girls in Colonial America to have feminized versions of traditionally masculine names. These included names like Henrietta, Cornelia, Harriet and Josephine. Henrietta Johnston, for instance, was one of the earliest recorded female artists in the American Colonies.

Old Testament names. Religion was important to many Colonial Americans, and they often chose their children’s names from the Bible. For Puritans and other Protestant New Englanders, those names were often chosen from the Old Testament. Common choices for boys included Abraham, Ezekiel, Gideon, Moses, Samuel, Solomon and Zachariah. For baby girls, common Old Testament choices were Anna, Deborah, Jael and Hannah. Well-known early Americans bearing Old Testament names include Founding Fathers Benjamin Franklin and Samuel Adams.

New Testament names. Although the New Testament was the source of the most popular names in Colonial America, Spencer says many Colonial families shied away from using the names of New Testament figures who were important in the Catholic Church, such as Matthew, Peter, Paul and Stephen. Examples of prominent early Americans with New Testament names include early presidents John Adams and John Quincy Adams, as well as Governor John Winthrop of the Massachusetts Bay Colony.

Names of nobility. The earliest American colonists tended to use religious names for their children rather than the traditional English and German names that were likely popular in their own family lines, Spencer says. However, after about 1700, traditional noble names, such as Charles, Edward, Henry, Robert, William, Agnes, Catherine, Jane and Margaret, rebounded in popularity. Among the many famous Charleses of the period was early American architect Charles Bulfinch, born in Boston in 1763 and widely regarded as the first native-born American to practice architecture as a profession.

A REMARKABLE 'AMERICAN WOMAN'

Esther De Berdt Reed's Contributions to the Revolutionary Cause

By Bill Hudgins

Abigail Adams' famous admonition to husband John to "remember the ladies" in forming the new American government should also be remembered by historians who overlook the numerous roles that women played in the Revolution.

Esther De Berdt Reed (1746–1780) is one of those whose contribution is mostly unknown today. Born in London, Reed emigrated to America, adopted the Patriot cause, and led the largest women's organization of the Revolution, according to her biography on the National Women's History Museum (NWHM) website (www.nwhm.org).

Reed's father was a British merchant who carried on a prosperous trade with the Colonies and served as an agent—essentially a lobbyist—for Delaware and Massachusetts at Parliament.

Reed was 17 years old when she met her future husband, an American named Joseph Reed who was studying law in London. After Joseph returned to America in 1765, they carried on a secret correspondence for five years because her parents opposed their relationship.

During that time, her father's business suffered from Colonial boycotts triggered first by the Stamp Act and then by later Parliamentary efforts to control and tax the increasingly headstrong Americans. (Read more about the Stamp Act on page 38.) By the time Joseph returned to England in 1769, her father's business had failed, and he had died.

Reed and Joseph married in London on May 31, 1770, and soon departed for Philadelphia, where Joseph had a successful law practice, according to *Founding Mothers: The Women Who Raised Our Nation*, by Cokie Roberts (HarperCollins, 2005).



The Reeds were socially prominent, and they entertained often. Their guests included George Washington and other prominent Patriots. Joseph, an ardent Patriot, had long been active in Pennsylvania's faction-riven political scene. Having experienced firsthand the effects of Britain's Colonial policies on her father's business, Reed also soon embraced the Patriot cause.

After the battles at Lexington and Concord in April 1775, Washington asked Joseph to serve as his military secretary. He quickly climbed through the military hierarchy and soon attained the rank of general. Joseph served Washington throughout the war, with interludes spent back home to tend

to his law practice and pursue political goals. In 1778, he was elected president of the state's Executive Council—the equivalent of governor.

With her husband frequently away with Washington or on political business, Esther remained in Philadelphia with the couple's six young children. But as the British threatened and ultimately took Philadelphia, she and the children fled the city several times. They returned to Philadelphia after the British left for good in the summer of 1778.

Safely back at home and distressed about the privations Washington's troops had suffered at Valley Forge the previous winter, Reed decided to try to help. On June 12, 1780, *The Pennsylvania Gazette* printed an anonymous essay titled

News of the group spread quickly through the Colonies and inspired similar appeals, but none came close to matching the Philadelphians' success. Within a short time, they raised the unheard-of sum of \$300,000 in Continental (paper) dollars, the equivalent of about \$7,000 in specie (gold or silver), from more than 1,600 donors.

"The Sentiments of an American Woman," which is generally attributed to Reed. The essay exhorted Philadelphia women to rekindle their original Revolutionary fervor:

"On the commencement of actual war, the Women of America manifested a firm resolution to contribute as much as could depend on them, to the deliverance of their country.

"Animated by the purest patriotism, they are sensible of sorrow at this day, in not offering more than barren wishes for the success of so glorious a Revolution. They aspire to render themselves more really useful, and this sentiment is universal from the north to the south of the Thirteen United States."

The author urged women "to wear a cloathing (sic) more simple; hair dressed less elegant," and donate the money they saved to ease the soldiers' privations.

"Who, amongst us, will not renounce with the highest pleasure, those vain ornaments, when she shall consider that the valiant defenders of America will be able to draw some advantage from the money which she may have laid out in these; that they will be better defended from the rigours of the seasons, that after their painful toils, they will receive some extraordinary and unexpected relief ..."

A few days after the essay appeared, Reed and about 30 friends and acquaintances met and formed the Ladies Association of Philadelphia to raise money to buy needed items

for the long-suffering soldiers. Reed was elected president and, under her direction, the women went door-to-door in pairs soliciting donations.

News of the group spread quickly through the Colonies and inspired similar appeals, but none came close to matching the Philadelphians' success. Within a short time, they raised the unheard-of sum of \$300,000 in Continental (paper) dollars, the equivalent of about \$7,000 in specie (gold or silver), from more than 1,600 donors, according to Reed's NWHM biography.

Initially, Reed said that the Ladies Association of Philadelphia would spend the money on things that would "render the condition of the Soldier more pleasant," rather than necessities like clothing and food, which she believed the states or Continental Congress should supply. But Washington said his men needed shirts more than superfluous comfort items.

Reed resisted the general's request, but when she suggested giving each soldier two dollars in hard cash, Washington soundly dashed the idea by pointing out, "A few provident Soldiers will, probably, avail themselves of the advantages which may result from the generous bounty of two dollars in Specie, but it is equally probable that it will be the means of

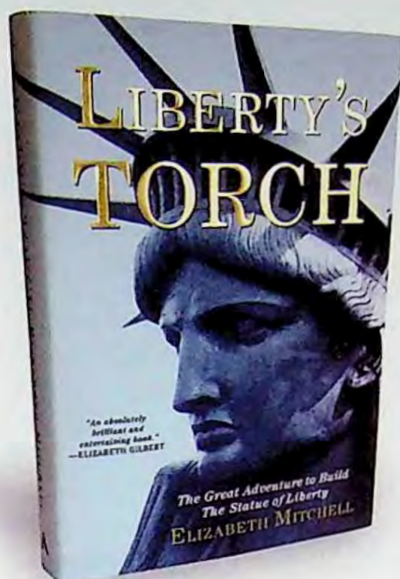
bringing punishment on a number of others whose [propensity] to drink overcoming all other considerations too frequently leads them into irregularities and disorders."

Thwarted, the Ladies Association agreed to buy cloth and sew shirts for the troops. This task was still underway when Esther Reed suddenly died of dysentery on September 18, 1780. The project was completed under the leadership of Sarah Franklin Bache, the daughter of Benjamin Franklin, who took over as leader of the organization. Eventually, the Ladies Association provided more than 2,000 shirts to soldiers, Roberts wrote.

Reed was buried in the graveyard at Philadelphia's Second Presbyterian Church. Joseph died five years later and was also buried there. In 1868, their remains were reinterred at Laurel Hill Cemetery in Philadelphia. Her epitaph does not refer to her role with the Ladies Association, but one may find an appropriate eulogy in her essay:

"Our ambition is kindled by the same of those heroines of antiquity, who have rendered their sex illustrious, and have proved to the universe, that, if the weakness of our Constitution, if opinion and manners did not forbid us to march to glory by the same paths as the Men, we should at least equal, and sometimes surpass them in our love for the public good." 🐾

'Tempest-tost' Lady Liberty



TODAY THE STATUE OF LIBERTY is one of America's most venerated symbols. From her pedestal on what once was called Bedloe's Island, Lady Liberty has greeted untold millions "yearning to breathe free" in the words of the poet Emma Lazarus. For Americans sailing from New York, she has served as a symbolic last sight of home.

Yet Lady Liberty's journey to these shores was anything but celebrated, and for a time it looked like she would be another "homeless, tempest-tost" immigrant, in Lazarus' words, looking for a place to rest her feet.

Liberty's Torch: The Great Adventure to Build the Statue of Liberty by Elizabeth Mitchell (Atlantic Monthly Press, 2014) details Lady Liberty's circuitous, 15-year journey from the imagination of her creator, the Frenchman Frédéric Auguste Bartholdi, to the entrance of New York Harbor. During her wanderings she was introduced to a bevy of famous people, including Victor Hugo, presidents Ulysses S. Grant and Grover Cleveland, Mark Twain, Brigham Young, Sarah Bernhardt, and Jay Gould.

Bartholdi idolized the United States and its promise of individual liberty. In

recognition of the nation's centennial in 1876, he resolved to honor France's long friendship with America, which dated back to the Revolution.

An eccentric but gifted sculptor, Bartholdi was particularly passionate about building colossal figures. Mitchell traces Liberty's lineage to his earlier hopes of erecting a huge figure at the Suez Canal, which opened in 1869.

When Bartholdi conceived his project, France was still reeling from its crushing loss to Prussia in the Franco-Prussian War of 1870–1871. Undeterred, Bartholdi proposed that the French government underwrite construction of Lady Liberty as a gift to the United States. In turn, the Americans would foot the cost of finding and preparing a suitable location.

But enthusiasm was generally lacking on both sides of the Atlantic. Instead of an immediate, overwhelming flood of support, funds trickled in slowly, forcing backers to devise numerous schemes to bolster interest and giving.

Finding that New Yorkers were difficult about hosting the statue, American backers approached Boston, whose leaders seemed somewhat warmer to the idea. Mitchell notes that Boston was a distant second for everyone involved, especially Bartholdi. But the backers hoped the threat of a rival might inspire New Yorkers. It didn't, and when Boston demurred, the would-be bidding war sputtered.

Liberty did have one significant patron—Joseph Pulitzer, editor and publisher of the *New York World* newspaper. Angered by his fellow millionaires' reluctance to contribute, Pulitzer used his columns to rail at his peers. *New York World* launched a penny campaign to make Liberty's home a gift of the people instead of the plutocrats. This yielded some returns, but still far from what was needed.

Back in France, Bartholdi worked full-speed on Liberty. As sections of the statue were completed and assembled, he opened the studio to the public for a small fee in order to bring in money.

Shaping the statue's copper panels was relatively easy compared with other challenges. For instance, Bartholdi didn't know what kind of framework would be needed to support the colossus. Eventually, Bartholdi would hire Gustave Eiffel and his structural engineer, Maurice Koechlin, to devise the statue's iron skeleton.

But that created another problem: The interaction of the copper skin with the iron framework could generate lethally powerful electrical currents. A kind of insulation treatment solved this problem.

Bartholdi made several trips to America to scout locations, exhibit Liberty's torch at the 1876 Centennial Exposition in Philadelphia and drum up support. When meeting with potential sponsors here and in France he was careful to be upbeat, even while worrying about how to pay for the project.

Eventually, funds were raised, technical obstacles overcome and installation completed. New York's first ticker-tape parade—presided over by President Grover Cleveland—celebrated the statue's arrival and installation in New York City.

The statue was dedicated on October 28, 1886. Ironically, Mitchell notes that only 12 women were among the 2,500 guests invited to the dedication. The wives of the all-male American fundraising committee had to observe Lady Liberty's moment of triumph from a naval vessel anchored offshore. Undeterred, the New York Women's Suffrage Association chartered its own boat to get as close as possible. Lady Liberty had arrived, but women's liberties still had far to go. 🍷 —Bill Hudgins



True Patriotic Women

The Four DAR Founders

On April 30, 1889, as the Colonial Revival movement and the Progressive Era converged, the Sons of the American Revolution (S.A.R.) was founded in New York City. Initially, some S.A.R. societies permitted women to join and some did not. Seeking a consensus, the organization put the matter to a vote a year later at its general meeting. As a result, the S.A.R. officially decided to exclude women from its membership.

The decision sparked controversy and discussion in the national press, and caught the attention of Mary Smith Lockwood. Incensed by the refusal to recognize the contributions that “true patriotic women” made to the Revolutionary cause, Mrs. Lockwood wrote a fiery editorial that was published in *The Washington Post* on July 13, 1890. She asked, “Were there no mothers of the Revolution?”

Eighteen women attended the DAR’s first official organizing meeting on October 11, 1890, at Mrs. Lockwood’s home. These included the four women traditionally considered to be the organization’s Founders. Each one is revered for helping to lay the groundwork for the National Society’s long tradition of patriotic service. Yet for each of the Founders, her role in DAR tells only part of her story. Meet Mary Desha, Mary Smith Lockwood, Ellen Hardin Walworth and Eugenia Washington—determined, adventurous, passionate women who forged their own unique legacies.

By Tracy E. Robinson



Mary Desha

“I am good for any amount of work.” True to her word, this quote from Mary Desha as she first appears in DAR history predicts her energetic commitment to the Society and reveals her faith in the value of hard work for its own sake.

Miss Desha was born on March 8, 1850, in Lexington, Ky. She was well-educated and for a short time studied at what is now the University of Kentucky. When her family was impoverished by the Civil War, Miss Desha and her mother opened a private school in which they taught their friends' children. She also worked as a clerk

in Washington, D.C., for a short time before accepting a teaching position in Sitka, Alaska, in 1888.

Finding the living conditions endured by the Alaskan natives unacceptable, she submitted a written protest to the government in Washington, which resulted in a federal investigation. Although not all of her experiences in Alaska were positive, she generally enjoyed her time there and often commented on the state's natural beauty. Calling the territory “magnificent beyond description,” Miss Desha wrote that she did not “believe heaven [would] be any more beautiful.”

She returned to Lexington in 1889, but shortly thereafter accepted a post in Washington as a clerk in the Pension Office. She later worked as a copyist in the Office of Indian Affairs. She continued in the civil service until her death. Miss Desha remained unmarried all her life and, like many single women in Washington in this era, lived in the city's boardinghouses. According to the city directory, Miss Desha moved several times during the DAR's early years and was partial to the portion of the city north of the Capitol building.

Miss Desha was elected Vice President General on October 11, 1890. Later, she was the first Recording

Secretary General, and also served as Vice President General in Charge of Organization, Surgeon General, Corresponding Secretary General and Honorary Vice President General. In 1898 Miss Desha was appointed Assistant Director of the DAR Hospital Corps under Dr. Anita Newcomb McGee. In that capacity she helped process the applications of more than 4,500 women who aspired to serve as nurses in the Spanish-American War.

She never missed a night of work during her five months of service for the Hospital Corps. Mary Desha died suddenly on January 29, 1911, likely of a stroke. Her fellow Daughters honored her memory with the first memorial service and the only funeral service ever held in Memorial Continental Hall, the Society's first home. She was remembered for her absolute devotion to DAR from the time she read Mrs. Lockwood's letter in *The Washington Post* until her death.

At the memorial service Mrs. Lockwood said, “She worked hard, and if there is any picture in my mind it is of Mary Desha with a bundle of papers in her hand that pertained to the Daughters of the American Revolution.”

Mary Smith Lockwood

“She is friendly to all progressive movements, especially so in the progress of women,” an acquaintance once said of Mary Smith Lockwood. Dedicated to the work of women's organizations, Mrs. Lockwood was both the founder of the Washington Travel Club and, for a time, president of the Women's Press Club. The widow of a Union soldier, she was a member of the Woman's Relief Corps, auxiliary to the Grand Army of the Republic. She was active in the women's suffrage movement and also held the position of lady manager at large

at the World's Columbian Exposition in Chicago in 1893. Mrs. Lockwood was a prolific author who wrote many noteworthy books. Her last book, *The Historic Homes of Washington*, was dedicated to her older brother to whom she became close after her mother died when Mrs. Lockwood was only 4 years old.

Mrs. Lockwood was born in Hanover, Chautauqua County, N.Y., on October 24, 1831. She moved to Washington, D.C., in about 1878. Mrs.



Lockwood's residence was Washington's elegant and imposing Strathmore Arms, and it was there that the formal organization of the NSDAR took place on October 11, 1890. Mrs. Lockwood was DAR's first historian and the Society, inspired by Mrs. Lockwood's commitment to historic preservation,

resolved on October 18, 1890, to “provide a place for the collection of Historical relics which will accumulate ... and for historical portraits, pictures,

etc. This may first be in rooms, and later in the erection of a fire-proof building." The movement to build Memorial Continental Hall developed from this resolution.

Mrs. Lockwood also served as Surgeon General, Assistant Historian General, Chaplain General and State Regent of Washington, D.C. At the time of her death she held the offices of Honorary Chaplain General and Honorary Vice President General. Ironically, Mrs. Lockwood had difficulty proving her DAR eligibility and just barely qualified to become a charter member.

So devoted was Mrs. Lockwood to DAR that she attended Continental Congress mere months after her only daughter, Lillian M. Lockwood, died in 1909. She said, "I cannot live without my Daughters. I love them all, and they will comfort me." When speaking at Congress, it was Mrs. Lockwood's custom to stand at the edge of the platform and address the members as "girls," rather than "ladies" or "Daughters." For their part, the Daughters thought of Mrs. Lockwood affectionately as "Little Mother." After delivering a passionate, extemporaneous patriotic speech at the 27th Continental Congress in

April 1918, Mrs. Lockwood received 27 American Beauty roses presented by 27 pages. Declaring herself "overpowered" by the gesture, she admitted, "there are times when even little Mary gets rattled."

Mary Lockwood died in Plymouth, Mass., on November 9, 1922, and is buried in Glenwood Cemetery in Washington, D.C. She was the last Founder to die and the only Founder buried in Washington. At her passing, the Society she helped found had grown to a membership of almost 140,000 women. She gave more service, for a longer period of time, than any other Founder.



Ellen Hardin Walworth

In her youth Ellen Hardin Walworth was considered a beauty, and when older she was described as "queenly." Janet Richards, a charter member of DAR who was acquainted with all of the Founders, remembered sitting near Mrs. Walworth during one early meeting of the National Society. Miss Richards was very impressed with Mrs. Walworth's "wise suggestions and authoritative manner, also by her tall and stately figure when she rose to speak."

Mrs. Walworth was born on October 20, 1832, in Jacksonville, Ill. Her widowed mother married Reuben Hyde Walworth, chancellor of New York, in 1851 and moved the family to Saratoga Springs, N.Y. In 1852, Ellen married

Mansfield Tracy Walworth, her stepfather's youngest son. Mansfield, who became a well-known fiction writer, proved unstable and violent, frequently erupting into rages that included physical assaults on his wife.

After they separated in 1871, a series of abusive and threatening letters he sent to Mrs. Walworth so disturbed their son, Frank, that he intentionally shot and killed his father in a New York City hotel room in 1873. Taking up the study of law to secure Frank's acquittal by reason of insanity, which she achieved in 1877, Mrs. Walworth earned her law degree at New York University.

Mrs. Walworth was a prolific historian, author and suffragist. In addition, she delivered or published papers for several of the organizations to which she belonged. She was an authority on the battlefields of Saratoga and also published an account of the Burgoyne campaign.

Always ready to speak out in support of a worthy cause, in one of her earliest public efforts after moving to Washington, D.C., Mrs. Walworth made a moving plea to members of her local community to contribute to the fund to renovate George Washington's home, Mount Vernon. In a speech at the World's Columbian Exposition in Chicago in 1893, she was one of the first to urge the establishment of a national

archives. Although she never joined a women's rights group, she declared herself in support of "the advancement of women" and "always a Suffragist."

As director general of the Woman's National War Relief Association in 1898 during the Spanish-American War, she was present at the field hospital at Fort Monroe to meet the first wounded soldiers arriving from Santiago. Mrs. Walworth's duties included assisting with the distribution of supplies and the management of the nursing staff. Her daughter, Reubena, fell ill and died while nursing the wounded in the hospitals at Montauk Point, N.Y. Mrs. Walworth never fully recovered from the loss.

Mrs. Walworth served as NSDAR's first Corresponding Secretary General and was an Honorary Vice President General at the time of her death. She was the first editor of the official publication of NSDAR, *American Monthly Magazine*—a precursor to *American Spirit*—serving from the spring of 1892 until July 1894.

Mrs. Walworth died at Georgetown University Hospital in Washington, D.C., on June 23, 1915, of an obstruction caused by gallstones. She was buried in Old Greenridge Cemetery in Saratoga Springs, N.Y. A memorial service was held in her honor at Continental Congress in 1916.

Eugenia Washington

Eugenia Washington was of the immutable opinion that NSDAR must be a patriotic organization founded on the service of its members' ancestors. It is said that she opposed a proposal to make eligibility for DAR membership contingent on descent from officers alone. She advocated for the democracy of service rather than the aristocracy of rank.

Miss Washington was born on June 24, 1840, near present-day Charles Town, W.Va. In 1859 her father moved the family to Falmouth, Va., just north of Fredericksburg. Her mother died near this time, and her disabled father relied on his daughter to care for him. When the Battle of Fredericksburg was imminent in December 1862, Miss Washington wanted to escape to safety quickly but was delayed so long that she was obligated to remain so near the battlefield that she witnessed the entire battle. It is said that her experiences that day inspired in her a will to assist women from both the North and the South in the worthy cause of preserving their shared heritage, and that this was her purpose in helping to found DAR.

At the close of the war, Miss Washington was offered a position as a clerk with the Post Office Department,



and she and her father moved to Washington, D.C. Miss Washington remained unmarried all her life and lived in a boardinghouse in the city. Known fondly as "Miss Eugie," she was considered quite attractive and received a great deal of attention wherever she went. *The Washington Post* published an account of a man who, on visiting the Post Office Department one day, was immediately taken with Miss Washington's appearance and became determined to meet her. Later, when he met her in the street, she gave him a look that expressed her disinterest in no uncertain terms.

Intimately involved in the earliest planning stages of the National Society, Miss Washington was the Society's first Registrar General. Later she served as Secretary General, Vice President

General and Honorary Vice President General. A tireless worker who was a stickler for accuracy, Miss Washington was remembered as conscientious and particular, with little tolerance for sloppy or casual attention to detail.

An advocate for careful recordkeeping, she was concerned that applications with incomplete information would prove to be of defective historical value. Charter member Janet Richards recalled a remark with which all subsequent Registrars General will sympathize, "Miss Eugenia Washington remarked to me after scanning my historic references, 'I wish all applications were as clear and authentic as these. It would certainly save me a whole heap of trouble!'"

Although she often spoke her mind without hesitation, Miss Washington's devotion to DAR won her the love and respect of its members. Her interest in collecting and preserving American history from its earliest days never abated. She was a founder and the first President General of the National Society of Daughters of Founders and Patriots, which was chartered in Washington, D.C., in 1898.

The first Founder to die, Eugenia Washington passed away at her home in Washington on November 30, 1900. She is buried in Falmouth, Va. 🏠



In Perpetual Memory

In 1923, the 32nd Continental Congress adopted a resolution directing that an appropriate memorial or monument be placed over each DAR Founder's grave. That plan was found to be impractical, and later the idea of erecting a single memorial on the grounds of Memorial Continental Hall was substituted. A committee was appointed in 1926 and a sculpture by DAR member Gertrude Vanderbilt Whitney was placed on the grounds and dedicated on April 17, 1929, during the 38th Continental Congress. Each year during Congress the President General, joined by the Executive Committee, places a wreath at the base of the monument as tangible evidence that DAR remembers and honors its Founders.

Indispensable Charter Members

The Four Founders of the DAR will always be remembered as the women whose fortitude and vision formed the Society's foundation. However, the formative years of the DAR required the help of many women to mold it into a stable organization. The following charter members are only a few who were instrumental in its success. By Rebecca C. Baird



Alice Morrow Clark became Registrar General, along with Eugenia Washington, at the organizing meeting of the DAR on October 11, 1890. Examining the lineage of prospective members was a considerable task, so it was "deemed advisable to elect two ladies to fulfill the duties of the office."

Her husband, A. Howard Clark, the Secretary General of the S.A.R. and curator at the American Historical Association, provided resources and assistance to the new Registrars General. Mrs. Clark's efforts soon turned toward the acquisition of published Revolutionary records for the future DAR Library, knowing these would be the basis of the Society's genealogical research. Mrs. Clark also served as the Corresponding Secretary General in 1893 and as Vice President General in 1894–1895. She was acknowledged in *American Monthly Magazine* as "one of the younger working officers of the National Society and has cheerfully given her time and strength to many arduous efforts in its early organization."



Helen Mason Boynton was elected a Vice President General on October 11, 1890. In October 1891 she was chosen to fill the office left vacant by the resignation of Flora Adams Darling, Vice President General in Charge of Organization of Chapters (the position now known as

Organizing Secretary General). Mrs. Boynton received praise from her fellow DAR officers for her efforts in establishing new chapters and coordinating the roles of the chapter, the state and the National Society. In addition to her national office, she worked on several committees including the Credentials Committee and the Printing Committee. Even after vehemently advocating for the less popular view of allowing collateral descent from a Patriot, or descent from a Patriot's sibling, to qualify for DAR membership, mostly in the spirit of inclusiveness, Mrs. Boynton maintained her reputation as a hardworking, loyal supporter of the Society. She was elected an Honorary Vice President General in 1906 and Librarian General in 1907.



Mary H.L. Shields was the first Recording Secretary General of the DAR, in partnership with Mary Desha. Her sturdy, handwritten minutes recorded the earliest and most tumultuous meetings of the National Board of Management. She and her husband, who served as the DAR's legal advisor, devoted many months to the business of the Society. Appointments to two significant committees—the committee that coordinated DAR's representation at the World's Fair in 1893 and the first committee to investigate building a new home for the Society—attested to her credibility and sound judgment. An article by Mrs. Shields titled "The Continental Hall" that appeared in the July 1893 issue of *American Monthly Magazine* detailed the DAR's preliminary ideas for a building worthy of the Revolutionary Patriots the Society honored. After returning to her native Missouri with her husband, she soon became an active member in the state society. Nine Missouri chapters were formed while she served as State Regent from 1897–1904.



Mary E.M. McDonald became the first Treasurer General of the National Society on October 11, 1890, and remained in that office until March 1892. In December 1891, after the adoption of a resolution to begin planning for a new DAR headquarters, she moved to create a building fund with money paid toward life memberships. During her report to Congress in 1892, Mrs. McDonald reported the amount in this fund totaled \$650. After resigning her position as Treasurer General, she served as Vice President General until 1893. In a June 1932 ceremony at DAR Headquarters in the President General's Reception Room, Mrs. McDonald was recognized as "one of our earliest and most distinguished charter members." The Virginia Daughters donated her portrait to the National Society.



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Stitches in Time

Charting Family History in the
DAR Museum's Quilts

Genealogy, a field that is intertwined with DAR membership and the pursuit of family history research, also plays a critical role in uncovering the history of DAR Museum objects, including the Museum's extensive quilt collection.

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By Alden O'Brien

Photography by Mark Gulezian/Quicksilver

Left: The center medallion of this quilt made by Mary Minor Sims Lester features a Tree of Life motif typical of elegant early 19th-century quilts of Virginia and the Carolinas.

By following the Markey family tree, earlier Museum staff research located nine of Markey Garnhart's 11 quilts.

But this earlier research, conducted in the 1980s and 1990s, did not have the benefit of digitized online resources.

The Museum decided to dig more deeply into the records to see what more could be learned about Markey Garnhart and her family. The help of a Museum volunteer added new information to Markey Garnhart's story and, as a result, some family history statements must now be either corrected or reassessed.

For example, Sanborn Fire Insurance Maps of Frederick confirm that Markey Garnhart lived on a different property from the one noted in the family history. Findings also indicate that Gibson's belief that Catharine's second marriage to Henry Garnhart quickly led to an estrangement is probably an overstatement. Garnhart owned property in neighboring Jefferson County, requiring him to travel between there and Frederick, but he remained a resident of Frederick, where his estate was probated. In this case, additional research

has shown a more nuanced story, although definitive explanations are harder to pinpoint.

Families Dispersed

Sometimes it's possible to establish a connection between two quilt makers without prior knowledge of family history. That's just what happened for two Maryland quilts made by members of the same family. Mary Mannakee's album quilt from Montgomery County, Md., donated to the Museum in the 1940s, has been displayed numerous times. Just four years ago, a new DAR member contacted the Museum offering to donate her family's quilt. The proffered quilt was made by Octavia Mannakee, also of Montgomery County, about the time of her marriage to John Williams.

Suspecting that two women with such an unusual surname must be connected, the Museum staff worked to find a link. The 1850 Census showed sisters Mary and Octavia Mannakee living together with their parents and siblings in Montgomery County, just north of Washington, D.C. Octavia's pieced quilt was made about 10 years after her older sister Mary assembled her appliqué album quilt. The quilts probably never belonged to the same household, but they are united 150 years later in the DAR Museum Gallery in "Eye on Elegance."

Oral histories accompanying some quilts record that they were made by a mother and her daughter, or daughters, or

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The majority of the Museum's quilts arrive accompanied by family history information, which greatly enriches the collection. Considering that fortunate circumstance, as well as the Museum's close proximity to the DAR Library, a world-class genealogical research center, it's no surprise that Museum curators and volunteers are experienced genealogical researchers. Using family oral history as a starting point, research can reveal more about the quilt maker, her family and the quilt's origins.

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Usually, these examinations support and enhance the family history, but sometimes findings amend stories passed down by word of mouth. For example, research may prove that a certain quilt was made by a member of an earlier generation. Such discoveries give us not only new information about a quilt and its maker, but also a deeper understanding of regional quilting traditions.

New research conducted in preparation for the DAR Museum's current exhibit, "Eye on Elegance: Early Quilts of Maryland and Virginia," revealed fresh information and insights into the lives of the women who created the featured quilts. The exhibit examines the design elements shared by many quilts of this region and, at the same time, delves into the stories of the women responsible for these bedcoverings—including those considered to be the primary makers as well as the daughters, neighbors and servants who would have assisted with the stitching.

A Maryland Matriarch's Masterpieces

The quilts of Catharine Markey Garnhart of Frederick, Md., are true masterworks. Markey Garnhart made 11 full-size quilts, one for each of her grandchildren born to her children with her first husband, David Markey. It is extraordinarily rare for more than one quilt from a quilt maker of this era to survive, yet the Museum owns two made by Markey Garnhart.



Left:
Mary Mannakee's
red and green
album quilt, made in
Montgomery County,
Md., has been part
of the
DAR Museum
collection for decades.

Below:
In 2011, a DAR
member donated this
pieced star quilt made
by Octavia Mannakee
to the Museum.
Research later proved
that Mary and Octavia
were sisters.



begun by one generation and finished by another. One quilt's donor said that her great-grandmother Ludwell Harrison Goosley and her five daughters collaborated on a quilt made in York County, Va., prior to Ludwell's 1813 death. The youngest daughter, Susan, completed the two outermost borders later. Ludwell was part of Tidewater Virginia's prominent Harrison family, owners of several plantations on the James River not far from Williamsburg.

The Museum staff wondered where the girls lived after their mother's death. (Their father had died previously.) As women are unnamed in early censuses, this information proved elusive. Record of Susan's marriage in 1837 was found in faraway Greenbrier County, now part of West Virginia. Another Goosley—perhaps an uncle



Left: The DAR Museum owns two of the 11 quilts Catharine Markey Garnhart made for her grandchildren, including this Flower Basket Quilt dated 1849. **Right:** Ludwell Harrison Goosley collaborated with her five daughters to create this pieced and stuffed Medallion Quilt.

or cousin—appears in the same county in the 1830 Census. Perhaps the girls were divided among relations. Susan may have lived with this Goosley relative, or may have met her husband during a visit.

The quilt itself offered clues as well. The fabric in its outermost border likely dates to the 1830s, so it is possible that Susan finished the quilt prior to her marriage. In any case, these observations inform the educated guess that the quilt was made in both York and Greenbrier counties.

Tracking Family Migrations

A similar story explains the construction of Mary Minor Sims Lester's quilt. Lester was born in Virginia, but the family soon moved to South Carolina, where work on the quilt most likely began. The center medallion uses elegant copperplate-printed toile and multicolored block-printed fabrics, both imported from England as so many of these early quilt fabrics

were. The fabrics date from about 1800 to the 1820s, and the center medallion's Tree of Life motif is typical of elegant early 19th-century quilts of Virginia and the Carolinas. But many of the fabrics in the pieced star borders date later, to the 1820s and 1830s.

In about 1828, the Lesters moved to Gwinnett County, Ga. The area is now part of greater metropolitan Atlanta, but at the time it had only recently been taken from the local American Indians. Mary's husband was killed in an altercation between two American Indian nations in the area in 1836. Presumably, Mary brought her unfinished quilt south with her, finishing it in a thinly populated, unsettled rural area, striving to maintain a link to her more genteel surroundings further north by working on an elegant needlework project to embellish her new home.

The Lester quilt helps tell the quintessentially American story that emerged in planning "Eye on Elegance"—that of styles originating, extending or moving beyond the Maryland/Virginia region. Design features popular in Maryland and Virginia didn't stop at state borders, but can be seen in quilts from further North and South. In fact, American quilting and patchwork originated in European traditions. Thus, the exhibit includes a quilt made by an English emigrant, which shows the



See the Exhibit in Person

"Eye on Elegance: Early Quilts of Maryland and Virginia," will remain on display in the DAR Museum Gallery through September 5, 2015. Admission is free.

Find Museum hours, directions and more information at www.dar.org/museum, and visit <http://eyeonelegance.dar.org> to see the online exhibition.

influence of English quilt styles; a patchwork quilt top made in a style typical in Germany, by the wife of a first-generation German-American; and a quilt that was actually made in New Jersey, but without its firm provenance might have been attributed to Maryland or Virginia based on its design.

With Americans always on the move, ever heading west, designs emigrated with quilt makers. The Lester quilt represents one example. A pieced star quilt made in Texas by a Maryland native and recently donated to the DAR Museum by a descendant provides another.

The center design is often called a Lone Star, after the Texas flag, though the eight-pointed quilt design differs from the five-pointed Texas star. But how did the design—previously known as a Mathematical Star or Bethlehem Star—get this name? It was only known in Texas through the relocation of Easterners bringing their favorite quilt designs with them.

A quilt made by Catherine “Kitty” Waring helps tell the story of the star pattern’s migration and its acquisition of a new regional name. Through research, the Museum was able to ascribe the quilt to the maker’s life in Texas, rather than to Prince George’s County, Md., where she was born and married, or to St. Mary’s County, Md., where she returned after widowhood sometime in the 1850s.

Family history told us that Waring moved to Liberty County, Texas, with her husband Edward Gantt Waring and three of her four children, and that she returned to Maryland later in her life. But the dates of her Texas residency were unclear, and the Museum did not know how the quilt fit in with this migration. The 1850 Census recorded Waring as the recently widowed owner of a farm. By 1860 she was back in Maryland, living with her eldest son James. He had not moved west with his parents, but instead relocated south to St. Mary’s County, where he married and established a medical practice. The availability of digitized public records solved the mystery of the Warings’ move. Texas land records

revealed that Edward Waring purchased acreage in Liberty County in February 1840.

The star’s blue and brown fabrics, and especially the pairing of those colors, stylistically place the quilt firmly in the 1840s. Since the Warings moved at the beginning of the decade, the quilt can be ascribed to Texas rather than Maryland. Kitty Waring’s quilt reflects both current trends and old-fashioned choices. The chintz insets at four corners of the star significantly predate the star’s fabrics. Furthermore, this type of embellishment was not typically used in corners of star quilts by this time. By 1850, small-scale printed calico appliqué and pieced motifs were preferred for the corners of star quilts. Waring may have chosen the design, with its slightly outmoded chintz appliqués in the corner, because it reminded her of her genteel Eastern home. But her quilt also helped establish the Lone Star design in Texas. 🌟

Alden O'Brien is Curator of Costume and Textiles at the DAR Museum.



Right: Eastern quilt makers who migrated to Texas, such as Maryland-born Catherine “Kitty” Waring, maker of this Mathematical Star or Lone Star Quilt, brought their favorite quilt designs with them.

The Founding of a Fashion Plate

GODEY'S LADY'S BOOK

By Maureen Taylor

newspapers, according to Ellis Paxson Oberholtzer's *Literary History of Philadelphia*. Known by seven different titles over its 68 years, today it's popularly known as *Godey's Lady's Book*.

In 1837, Godey merged his publication with the *Boston Ladies Magazine* and kept its founder, Sarah Josepha Hale, as editor. A widow with five young children to support, Hale found fame by penning the classic children's rhyme, "Mary Had a Little Lamb." She also advocated for a national day of Thanksgiving. (Read more about Hale in the November/December 2014 issue.) She remained in the role of editor until her retirement at age 89.

Initially Godey earned a meager living as a newspaper publisher, but Hale transformed his publication with energy and vision. Under her editorship, Godey's

The magazine catered to an audience eager to know the latest styles, but who were more apt to maintain a middle-class, ladylike fashion sense. Readers were invited to design their own clothing by mixing elements from the magazine's fashion plates.

Lady's Book became the most-read magazine in the United States at the time and managed to turn a profit. It attracted subscribers with a mix of original literary fiction and poetry written solely by American writers, household manage-

ment tips, and sewing patterns and handicraft instructions. Readers found recipes, cleaning tips, engravings of fashionable homes and even the occasional sheet of music for the piano.

However, the magazine was probably best known for its beautiful hand-colored fashion plates at the beginning of every issue, which remain a beautiful illustration of American women's fashion history. Godey's spotlighted European, particularly Parisian, fashions using these engravings taken either in whole or in part from European competitors. The magazine was read by a wide variety of American women, hailing from the barely settled regions of the country to urban areas, according to Alden O'Brien, curator of costume and textiles for the



The next time you open a women's magazine, thank Louis A. Godey. Born in 1804 in New York to French immigrants, this self-educated first-generation American went on to create a popular fashion- and literary-minded magazine that focused on the lives and concerns of women.

At the age of 26, after years working for a newspaper in New York, he moved to Philadelphia, where he launched *Lady's Book* in 1830. The first issues contained second-hand plates from a defunct journal and stories from British

DAR Museum. The magazine catered to an audience eager to know the latest styles, but who were more apt to maintain a middle-class, ladylike fashion sense. Readers were invited to design their own clothing by mixing elements from the magazine's fashion plates.

In 1845, Godey became the first magazine owner to copy-right his publication, in order to prevent other editors from stealing his content. Early issues didn't name the writers, but by 1850, credit was given to those who wrote for the magazine. In a departure from most magazines of the period, Godey also paid his writers. Edgar Allen Poe, Washington Irving, Nathaniel Hawthorne, Oliver Wendell Holmes and other well-known 19th-century authors had work featured in *Godey's*. Many female writers such as Harriet Beecher Stowe found it to be an outlet for their writing before they became famous. Despite the fact that Godey had strict editorial policies and took care to select only material that wasn't political or controversial—for fear of offending his female readers—writers were eager for the exposure that being published in *Godey's* would bring.

Godey was skillful at selling his magazine throughout the 1850s. The title page for an 1857 issue featured an engraving of a middle-aged mother showing an issue to her daughter and granddaughters, framed by the words "A Library in Itself. Mothers Take the *Lady's Book* for Their Daughters Whose Mothers Took It for Them." In 1858, at the peak of its popularity, the magazine had more than 150,000 subscribers.

In the 1860s, even though the nation was focused on the Civil War, no direct reference to it appeared in the magazine. Articles on mourning attire or directions for making a mourning day cap were as close as Godey and Hale came to recognizing the conflict. Godey's strict policy of not acknowledging the war might have cost him readers, who looked for war news and related content in other publications.

After the war, readership continued to decline due to competition from newer magazines. Ellen Louise Demorest's *Illustrated Monthly and Mirror of Fashions* contained paper patterns for readers who wanted to recreate its fashions, adding value for the frugal consumer.

In response to the competition, a full-page advertisement inside the front cover of the January 1864 *Godey's Lady's Book* announced that there would be a "Reduction of Prices to the Old Terms." Subscribers paid cash in advance: \$3 for one copy, \$5 for two copies, \$6 for three copies and \$7 for four copies. The more women who banded together in a club, the less their subscription cost. Magazine bundles were also available. A subscriber could add *Arthur's Home Magazine* for an additional 50 cents a year or *Harper's Magazine* for another \$1.50.

In 1877, Hale retired, and Godey sold his magazine to a stock company. The resulting change in content and the thinness of offerings compelled even the most loyal readers to let their subscriptions lapse. Subscription numbers decreased until the magazine ceased publication in 1898.

Today, fashion historians and others can view *Godey's Lady's Book* (1830–1898) in digital form from the Athenaeum of Philadelphia, the Library Company of Philadelphia and Winterthur Library in Wilmington, Del. It's also available online from the Chester County Historical Society through Accessible Archives (www.accessible.com), a subscription site. 📖



What's a Fashion Plate?

A fashion plate was an illustration that highlighted the fashions and clothing styles of the time period. These drawings showed dressmakers and tailors how different materials or fabrics could be made into clothing, similar to patterns found in sewing books today. The term "plate" referred to the method of printing—lithography—that used inked metal plates.

THE DAWN OF REVOLUTION

250 YEARS AGO, THE STAMP ACT AROUSED AMERICANS TO DEFEND THEIR LIBERTIES

By Bill Hudgins



This year marks the 250th anniversary—the sesquicentennial—of the Stamp Act, Great Britain’s first major effort to directly tax its American Colonies and thus one of the earliest steps along the road that led to the Revolution.

The Stamp Act was one of a series of taxes Great Britain tried to impose on its Colonies in an effort to defray the cost of maintaining a peacekeeping army in America after the victory over France in the Seven Years’ War (1756–1763).

Often called the French and Indian War because American Indian tribes fought alongside the French, the war was a global conflict that is often regarded as the first true world war.

Under the Treaty of Paris that officially ended the war, Great Britain gained control over Canada, much of the territory between the Appalachian Mountains and the Mississippi River, and colonies in India and elsewhere.

The spoils of war gave Great Britain an empire that it had not planned for and was not prepared to manage, according to Nick Bunker’s *An Empire on the Edge: How Britain Came to Fight America* (Random House, 2014).

The responsibility of managing the new American territories fell largely to General Thomas Gage, commander in chief of the British forces in the Colonies at the war’s end. With only about 6,000 men, Gage faced a daunting task.

Restless, Dangerous Frontiers

Britain’s treaties with its longtime allies, the Iroquois, and with other American Indian tribes promised to prevent white settlement west of the Appalachians. In an effort to forestall a land rush by land-hungry colonists and speculators, in 1763 Great Britain forbade trans-Appalachian settlement. This touched off considerable anger and frequent violations of the edict. The task of enforcing the ban and thwarting violence between whites and the American Indians fell to Gage.

At the same time, Gage was trying to keep peace among the various American Indian peoples in the conquered areas. The French had built alliances by lavishing gifts on the chiefs and their tribes. The ability to provide for and protect his people was crucial to a chief’s ability to maintain power. Through gifts, the French showed respect for their allies and also propped up the chiefs.

Great Britain had also wooed American Indian allies with gifts. But the flow of largesse began to dry up after the war. No longer able to give their people trade goods and gunpowder, chiefs began to lose prestige and control. Tribes started fighting among themselves and also with the British troops garrisoning former French forts.

The largest outbreak occurred as the war was ending in 1763. It was called Pontiac’s War or Pontiac’s Rebellion after the Ottawa chief Pontiac who led an attack on the British at Detroit. The attack failed, then turned into a siege, with American Indians from a number of tribes joining Pontiac. Other British-held forts were also attacked, and a number fell.

Eventually, British forces prevailed and Pontiac signed a peace treaty, but unrest and violence continued.

Military Presence

Gage originally hoped he could maintain peace by garrisoning formerly French forts throughout the west, but with relatively few men and a chronic lack of supplies thanks to deep cuts in the army's budget, he eventually abandoned the idea and withdrew his men to focus on bottling up the colonists, Bunker writes. But Gage realized that his 6,000-man force was inadequate, and he begged the British government to expand that to as many as 10,000 soldiers.

The war left Great Britain at least 130 million pounds in debt, according to *Inventing America, A History of the United States* (W.W. North & Co., 2002). Maintaining a 10,000-man army in America could cost as much as 350,000 pounds a year.

Taxes had soared in Great Britain during the war, sometimes touching off mob violence. Yet the Colonies were virtually untaxed, except for duties paid on imports. To King George III, Prime Minister George Grenville and other ministers, and most of Parliament and the British people, it seemed obvious that since the army was for the colonists' protection, they should help pay for it.

Taxing Proposals

Up to this time, Great Britain had imposed customs duties on the growing trade between the Colonies and the mother country. Though irksome, the duties were largely accepted as part of the cost of doing business. These indirect taxes were made more palatable by lax enforcement—smuggling and corruption were rampant in the Colonies. But in March 1764, Grenville proposed several bills that would impose new levies while significantly increasing their enforcement.

The first was the Revenue Act of 1764, better known as the Sugar Act, which imposed a 3-pence-per-gallon duty on molasses imported from non-British West Indies. Molasses was the primary raw ingredient in rum, and distilling was a major enterprise in New England.

The new levy was actually half as much as the duty it replaced, but the crackdown on smuggling and corruption promised to greatly increase revenues. The act also raised duties on other goods, further offsetting the cut.

Colonists began to grumble, arguing that paying the sugar tax would prevent them from buying imported goods from



Sons of Liberty march with an effigy of a stamp master to protest the Stamp Act in Boston in 1765.

England. This would deprive the Crown of duties paid on imports and also depress British manufacturing.

At most, the Sugar Act was expected to raise only about 45,000 pounds a year—a fraction of the estimated 350,000 pounds needed annually to maintain an army in America, according to *Liberty! The American Revolution*, by Thomas Fleming (Viking, 1997).

But when he announced the Sugar Act, Grenville also proposed something new for America—a direct excise tax, similar to a sales tax, on all printed materials, from wills and other court documents to playing cards and even dice. The tax ranged from 3 pence for certain specified court documents to 6 pounds on documents appointing someone to an office.

Though nearly all Americans would be affected, the tax would fall heavily on newspaper publishers, printers and lawyers—a demographic unlikely to stay silent, since newspapers informed and influenced public opinion, and lawyers often were also politicians who set the tone of political debate.

Anticipating objections, Grenville invited the colonists to propose their own solution to funding the army. At best, this was a token gesture, as it was unlikely the Colonies would vote to tax themselves for an army they didn't want.

Curbing Autonomy

Excise taxes, including a stamp tax, were common in England and collectively generated about half of all tax revenues there, Fleming writes. But this was the first time the British government had ever imposed a direct tax on American colonists. There had been some discussion of a direct tax during the French and Indian War, but the idea was quashed to avoid "alienating the pesky provincials," who were fighting the war, wrote Barbara Tuchman in *The March of Folly: From Troy to Vietnam* (Random House, 1984).

Now, though, Grenville and his allies saw an opportunity to rein in the headstrong Americans and limit their traditionally high degree of autonomy, while defraying part of the cost of stationing an army there. Grenville ignored signs of trouble ahead because, Tuchman wrote, he “regarded Britain as sovereign and the colonials as subjects, because Americans were not taken too seriously, and because Grenville and his associates, having some doubts themselves as to the rights in the cases, wanted to obtain the revenue in a way that would establish Parliament’s eminent domain. It was a classic and ultimately self-defeating case of proceeding against all negative indications.”

This desire to curb the Americans mirrored the British government’s earlier effort to bring Ireland to heel. In 1719, Parliament passed what came to be called the Declaratory Act, which asserted that the Kingdom of Ireland and its government were subordinate to the British Crown. With Parliament’s consent, the crown had “full power and authority to make laws and statutes of sufficient validity to bind the Kingdom and people of Ireland.” And as they planned to do in America, Britain stationed a large army in Ireland to enforce compliance and put down resistance.

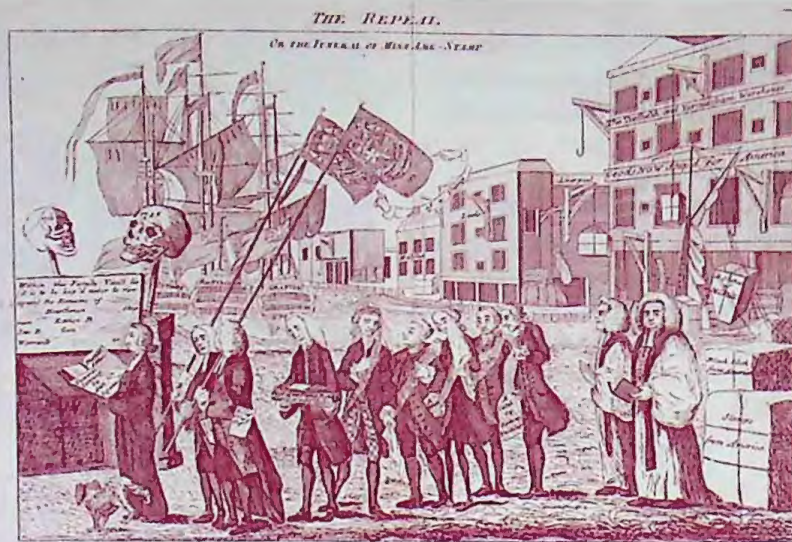
Parliament passed the Stamp Act on March 22, 1765, about a year after Grenville had announced it. Unlike the Sugar Act, which took effect as soon as it was passed in April 1764, the Stamp Act would not take effect until November 1, 1765.

Taxation Without Representation

The Colonies’ response stunned the British; it even stunned Americans such as Benjamin Franklin who was in London as Philadelphia’s agent. Few expected more than some grumbling followed by reluctant acceptance. Instead, protests erupted as the Americans flatly rejected the idea of an excise tax with the war cry “no taxation without representation.”

Citing British common law, the colonists argued that taxes were a “free gift of the people” that could be enacted only by their elected representatives in the House of Commons. Since the colonists did not elect representatives to Parliament, the tax was unconstitutional. Though they lived 3,000 miles away from England, they were still British subjects and distance could not negate their rights.

Grenville countered that the House of Commons virtually represented all Englishmen, at home or abroad. Even in England, there were areas that didn’t elect representatives, thanks to the convoluted and archaic apportionment of seats, which was based more on tradition than population. Some newer cities like Manchester had no representatives at all, according to *Inventing America*. But because the custom of local elected governing bodies was deeply entrenched in America, this was not a persuasive argument.



A print of Benjamin Wilson’s popular 1766 satirical drawing, “The Repeal, or the Funeral of Miss Ame-Stamp,” celebrates the end of the Stamp Act. It shows supporters of the act carrying a small coffin containing the bill’s remains toward an open vault.

The Stamp Act contained another noxious provision: Violators would be tried in juryless vice-admiralty courts instead of by a jury of their peers. To the Americans, it seemed the king’s ministers and Parliament were attacking their most precious rights.

There were practical as well as political and philosophical arguments against the Stamp Act. One of Grenville’s revenue proposals was the Currency Act of 1764, which prohibited paying taxes or debts with Colonial paper money. These could now be paid only with specie, that is, hard money such as gold or silver, Fleming writes.

Specie was always scarce in the Colonies, and the Currency Act would make it even dearer. As a resolution passed at the Braintree, Mass., town meeting put it, “Considering the scarcity of money ... the execution of this act for a short space of time would drain the country of cash, strip multitudes of the poorer people of all their cash and reduce them to absolute beggary.”

The new taxes could not have come at a worse time. Supplying the troops during the French and Indian War had caused a Colonial economic boom. The boom went bust when the war ended and Great Britain slashed its military budget. As the mercantile center, New England was especially hard hit.

As word of the proposed Stamp Act spread, Americans petitioned Parliament to vote it down and wrote to their friends and business contacts in England asking for help. Nothing worked: In March 1765, Parliament passed it by the lopsided vote of 245 to 49. Colonial anger rose in response.

On May 30, 1765, the Virginia House of Burgesses passed the Virginia Resolves. Written by Patrick Henry, then a new member of the House of Burgesses, this radical document declared that colonists had the same rights as Englishmen born in England, including taxation only with the consent of the people or their representatives. Two of the seven

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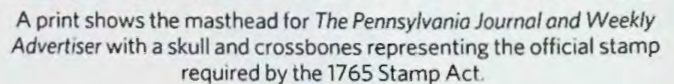
In June 1765, the Massachusetts Assembly called for a meeting of representatives from all the Colonies to discuss the situation. The Stamp Act Congress convened in New York on October 7 with members from nine Colonies. Before it adjourned on October 26, the Congress produced the Declaration of Rights and Grievances. Its 14 statements affirmed loyalty to the king but clearly stated that colonists could not be taxed without representation in Parliament and that they had a right to trial by jury. The Congress also sent petitions to the House of Lords and House of Commons seeking repeal of the act.

While Virginia, Massachusetts and other Colonies petitioned London, groups quickly formed to organize dissent. The best-known was the Sons of Liberty, which came into being in Boston around August 1765. Led by merchants, lawyers, politicians, tradesmen, printers and artisans, the Sons of Liberty spearheaded and directed protests against the Stamp Act and other abuses of Colonial liberties.

Sons of Liberty chapters quickly formed in other cities, followed by similar outbursts of mob violence against stamp tax distributors and other royal officials in Newport, R.I., New York City, Philadelphia and Charleston, S.C. The distributors all resigned, except those in the relatively new, sparsely populated Colony of Georgia.

The Sons of Liberty also called for boycotts against other British imports to put pressure on English manufacturers and deprive the government of customs duties. In some cities, women calling themselves the Daughters of Liberty helped champion the boycotts.

The boycotts made an impact: Overall commerce dropped 13–14 percent between 1764 and 1765, according to *Inventing America*. They also established a precedent for women to get involved in political affairs: The Daughters of Liberty would be even more active later in opposing the tea tax.



Despite the resistance, when the act took effect on November 1, 1765, many newspapers quit publishing, courts closed and offices shut since they could not obtain stamps. Soon, however, businesses and offices gradually reopened as the feeling spread that the law did not have to be obeyed.

When the House of Lords debated repealing the Stamp Act, the Duke of Bedford, who had supported Grenville, said repeal “puts a final end to the British Empire in America.” The remark was prophetic: Anger still simmered in the Colonies and would soon boil over again into Revolution. 🇺🇸

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Mary Hays McCauley and the Myth of Molly Pitcher

By Sharon McDonnell

Some say Mary Hays McCauley was one of the primary inspirations for the legend of Molly Pitcher. But whereas Molly Pitcher is now considered to be a fictional character inspired by several different women, McCauley earned the title of Patriot due to her proven service at the Valley Forge encampment.

The Real Mary

Mary Ludwig Hays McCauley was born around 1754 near Trenton, N.J., though her birthplace is disputed. Her parents are thought to have been German, Dutch or Irish, and her father was a dairy farmer or a butcher. She probably was not taught to read or write, and some sources say that when she was 13, she was sent to Carlisle, Pa., to work as a household servant.

She likely married her first husband, William Hays, reputed to be a barber, when she was still a teenager. When Hays joined the First Pennsylvania Regiment in 1777, training as an artilleryman or gunner, she followed him. She and other camp followers cooked, sewed, washed clothes and took care of the troops at Valley Forge during the brutal winter of 1777–1778.

In the June 1778 Battle of Monmouth, Hays was wounded or killed. With her husband's cannon abandoned, McCauley was thought to have taken his place to fire at the British.

After being widowed, she married John McCauley. Living in Carlisle in her later life, she often reminisced about firing a cannon, notes Mark Edward Lender, professor of history at Kean University in Union, N.J. Lender is the co-author of a book about the Battle of Monmouth called *Fatal Sunday: George Washington, the Monmouth Campaign, and the Politics of Battle* (University of Oklahoma Press, 2015).

In 1822, the state of Pennsylvania awarded a pension to a woman named Mary Ludwig Hays McCauley for "services rendered" during the Revolutionary War. She received \$40 annually—more than the usual widow's pension. McCauley is believed to have died a decade later, in January 1832.

Molly the Legend

The legend takes McCauley's battle story further, claiming she carried a pitcher of water from a nearby spring to thirsty soldiers in the Battle of Monmouth, and that her nickname became a contraction of their cries for "Molly, the pitcher." In some versions of the legend, George Washington later gives McCauley a gold coin or a hatful of gold coins, and promotes her to sergeant or captain.

McCauley and Pitcher have been linked in the public consciousness since at least 1876, when an unmarked grave believed to be McCauley's was opened. Those remains were reburied in the Old Public Graveyard in Carlisle, Pa., under a statue of McCauley holding a cannon tamper and standing behind a cannon. The statue, erected by the state of Pennsylvania in 1916, was designed by prominent monument sculptor J. Otto Schweizer and based on a composite of features from her female descendants. McCauley's grave, behind the monument, is marked with an 1876 tombstone equating her with Molly Pitcher.

Despite the persistent power of the myth, most historians believe Molly Pitcher was a composite figure based on several different women who performed heroic or sacrificial acts during Revolutionary battles.

Linda Grant DePauw, professor emeritus of history at George Washington University, tackles the discrepancies

head-on in her novel about an eighth-grade girl writing a term paper about Pitcher in *In Search of Molly Pitcher* (Peacock Press of Pasadena, 2007). Written like a historical mystery, the novel weighs the probability of contradictory claims, as the girl learns the difference between primary, eyewitness accounts and secondary research sources, and cross-checks references, helped by her ex-detective great-grandfather, reference librarians and a historian. Her conclusion: Pitcher wasn't a real person but a symbol of female bravery in the Revolutionary War.

"Historical sources do confirm that at least two women fought in the Battle of Monmouth—one was at an artillery position, the other in the infantry line—but there is no evidence linking either of them to McCauley," DePauw says. And her obituary doesn't mention the Battle of Monmouth or a cannon, she adds.

Lender believes McCauley was in the battle, but adds, "Her role is anything but clear, and she certainly was not the only woman there."

A Battle of Monmouth veteran, Sergeant John Clendenin, spoke often of a "Captain Molly" who carried canteens to the troops, his widow swore in her 1840 pension application.

Two eyewitness accounts describe a woman engaged in combat during the Battle of Monmouth who is probably McCauley, asserts James Kirby Martin, professor of history at the University of Houston. The surgeon of the First Connecticut Regiment, Dr. Albigeance Waldo, described in a July 1778 letter to his wife an unidentified woman who took over her husband's cannon after he was shot down. "She immediately took up his gun and cartridges and like a Spartan heroine fought with astonishing bravery, discharging the piece with as much regularity as any soldier present," he said a wounded officer told him.

The diary of a Connecticut soldier, Joseph Plumb Martin, reported the steely calm of a woman serving with her husband in the artillery, carrying ammunition from the box to the loader. He saw a cannonball shot between her legs tear off the bottom of her petticoat as she reached for a cartridge. "Looking at it with apparent unconcern, she observed it was lucky it did not pass a little higher, for in that case it might have carried away something else, and continued her occupation," he wrote.

According to historian Martin, sexist attitudes transformed the woman warrior into the gentle water-carrier. "For a woman to be engaged in combat was both unfeminine and unladylike," he says. "[The idea of] a hardened woman of low social status who was helping to fire cannons needed some cleansing." The resulting revision had Molly not engaged in combat but carrying water to troops suffering from heat prostration. "That way, she was acting within acceptable social roles as defined for women during the Victorian era," Martin says.

Other Claims to the Name

The life of Margaret Cochran Corbin seemingly added more details to the Molly Pitcher legend. Continental Congress awarded her a pension for artillery service during the Battle of Fort Washington in 1776, in Manhattan's Washington Heights. Margaret replaced her husband, John Corbin, who was killed while at the cannon. She was severely wounded in that same battle, and became the only Revolutionary War soldier to be buried with full military honors at West Point, according to the National Women's History Museum. (Learn more about Margaret Corbin in the March/April 2011 issue.)

In 1779, the Continental Congress stated, "That Margaret Corbin, who was wounded and disabled in the attack on Fort Washington, whilst she heroically filled the post of her husband who was killed by her side serving a piece of artillery, do receive, during her natural life Or the continuance of the said disability, the one-half of the monthly pay drawn by a soldier in the service of these states." But Corbin couldn't have inspired the Pitcher legend, DePauw says. "Few people knew about her until long after the Molly Pitcher story was known to every schoolchild."

The view of women's roles was so limited that when Deborah Samson Gannett, who disguised herself as a man to enlist with the Fourth Massachusetts Regiment, later lectured about her experience, she felt compelled to apologize for having "swerved from the flowery path of female delicacy," noted *Weathering the Storm: Women of the American Revolution* (Paragon House, 1989), a book by Elizabeth Evans. (Read more about Gannett in the May/June 2009 issue.) She was thought to be the only woman besides Corbin to receive a federal pension for military service, which took her almost 20 years to win, despite affidavits from her commanding officer and a captain.

Gannett's advocate appeared to be Patriot and silversmith Paul Revere, who reassured Congressman William Eustis that as a wife and mother of three, she had reformed her unfeminine ways and was a "small, effeminate and conversable woman."

Ultimately, Congress stated that "the whole history of the American Revolution records no other single example of female heroism, fidelity and courage" than hers. Ironically, after Gannett's death in 1827 her husband petitioned for her pension and won, receiving a higher amount (\$80 a year) than she ever did.

Larger Than a Legend

Examining the Molly Pitcher legend reveals the varied roles and heroism of women during the Revolutionary War. Whether they foraged for food to supplement soldiers' meager rations, followed their husbands to war to assist them or to avoid poverty, served as nurses, or took up weapons, "Women were an integral part of 18th-century armies, both American and British," Lender explains. 🍷



By Ben Swenson

CLEMENTINA RIND

Virginia's Patriot Printer



Clementina Rind's short life is shrouded in obscurity, her accomplishments eclipsed by flashier historical personas—little reason, it seems, to be honored with a life-sized bronze statue on the grounds of a state capitol.

But when officials begin work on the Virginia Women's Monument in Richmond, Va., this year, that is the tribute Rind and 11 other females will receive. Rind's unsung work, now largely overlooked, helped cultivate a freedom many Americans take for granted.

Rind was among the earliest champions of American liberty. As printer of *The Virginia Gazette*, she knew that a free press benefits civil society and exposes corruption, and wrote of "the numerous ... advantages derived from a well-conducted newspaper." The scant traces Rind left behind portray a woman who was intelligent and inclusive, diligent and bold—traits that earned her respect among contemporaries and illustrated that both sexes supported American independence.

Rind was born around 1740 and married her husband, William Rind, while he was co-printer of *The Maryland Gazette*

in Annapolis, Md., from 1758 to 1765. William betrayed his political leanings by suspending publication of *The Maryland Gazette* to protest the Stamp Act.

Soon afterward, dissatisfied citizens more than 100 miles away in Williamsburg, Va., deemed *The Virginia Gazette* a little too cozy with the British establishment, so they invited William to become printer of a rival newspaper of the same name. The Rinds moved to Williamsburg and by May 1766, *The Virginia Gazette* came off William's press with the motto, "Open to ALL PARTIES, but Influenced by NONE."

Rind's arrival in Williamsburg made scarcely more splash than her inconspicuous life in Maryland. It is not even known if all five of her children survived infancy. Though her life is difficult to map, hints of Rind's influence as a literate, engaged partner in the printing business can be read between the lines of *The Virginia Gazette* that bore her husband's name.

In 1768, for instance, the newspaper began including acrostic love poems, and in 1769, it expanded its annual *Virginia*

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Almanack to include a "Ladies Diary." But with political thunderstorms becoming too important to ignore, and as Americans moved toward the precipice of war, the Rinds' *Virginia Gazette* became an indispensable public soapbox.

So trusted was William's press, in fact, that Virginia's General Assembly named him public printer. Their paper's content made it clear that the Rinds intended that readership and dialogue would include both sexes.

When William died in 1773, his wife took over publication without missing a single issue. *The Virginia Gazette* of August 26 of that year, sporting a black masthead of mourning, reads "Published by Clementina Rind."

Rind acknowledged her husband's death but apparently spent little time in public grief. Straightaway she admonished subscribers to "be punctual in sending Cash." There was the matter of debt her husband had accumulated, but Rind seemed just as eager to move forward because she believed she was providing a worthy public service: "The ardent Desire I have of rendering this Paper as useful and entertaining as possible urges the Necessity of attending to this Request," she said of her demands to elicit payments.

Rind forged ahead with the respected printing business she and her husband established, but she was also continuing a legacy of female printers in Colonial America. A dozen or more women, many widows of printers as Rind was, ran Colonial presses. Among them were Elizabeth Glover, Ann Franklin and Mary Katherine Goddard, who printed the first copies of the Declaration of Independence that included the signatories' names. (To learn more about Goddard, see the March/April 2006 issue.)

And like her illustrious counterparts, Rind was a skillful editor. She printed details that other papers sometimes glossed over. When Lady Dunmore, the governor's wife, arrived in Virginia in 1774, the rival *Virginia Gazette* (a Loyalist paper) sketched a courteous outline of the event.

Rind's paper, on the other hand, included gritty details, such as a description of a cannon salute gone wrong that resulted in four people being injured, two of whom were "dreadfully mangled."

Rind's newspaper paid special attention to the growing restlessness among the population. In December 1773, Rind's *Virginia Gazette* reported the arrival of the ship *Dartmouth* in Boston Harbor "with 114 chests of the long expected and much talked about TEA."

Meanwhile, Rind continued to appeal to a wide audience of both sexes, publishing items ranging from economics to poetry. When the time came for the General Assembly to once again choose a public printer, they selected her alone by a wide margin.

Sadly, Rind's tenure as public printer was brief. She died on September 25, 1774, at about 34 years of age, leaving a cousin, who had been a foreman at the printer's shop, to continue her work. Historians assume she is buried in Bruton Parish's



churchyard in Williamsburg with her husband, but no records exist to verify that.

And Rind may have remained in obscurity forever were it not for an effort 235 years later to immortalize and honor influential Virginia women. One of the first steps in creating the Virginia Women's Monument was selecting those to represent the contributions women have made.

"The commission had a daunting task to try to decide on 12 women," according to Alice Lynch, executive director of the Virginia Capitol Foundation.

Some of more notable Virginians seemed obvious choices, such as Martha Washington or even Maggie L. Walker, the African-American businesswoman, teacher and leader whose home is now a National Historic Site. "But the commission was cognizant of the need to cover a broad cross section in selecting the women," Lynch says.

Rind's name found warm reception. "She not only brings in the Colonial history made in Virginia, but she was a businesswoman and represents freedom of the press," Lynch says. "Including some of these women who aren't as well-known will encourage people to look more into some of them they may not know much about."

Those who do learn more about Rind will find much more than a mysterious figure who briefly ran a printing press. Through the haze of time emerges a woman who navigated timeless challenges. Rind managed to earn a respected place in history while juggling the cumbersome obligations of family and work, and love of one's community and country. 🏠

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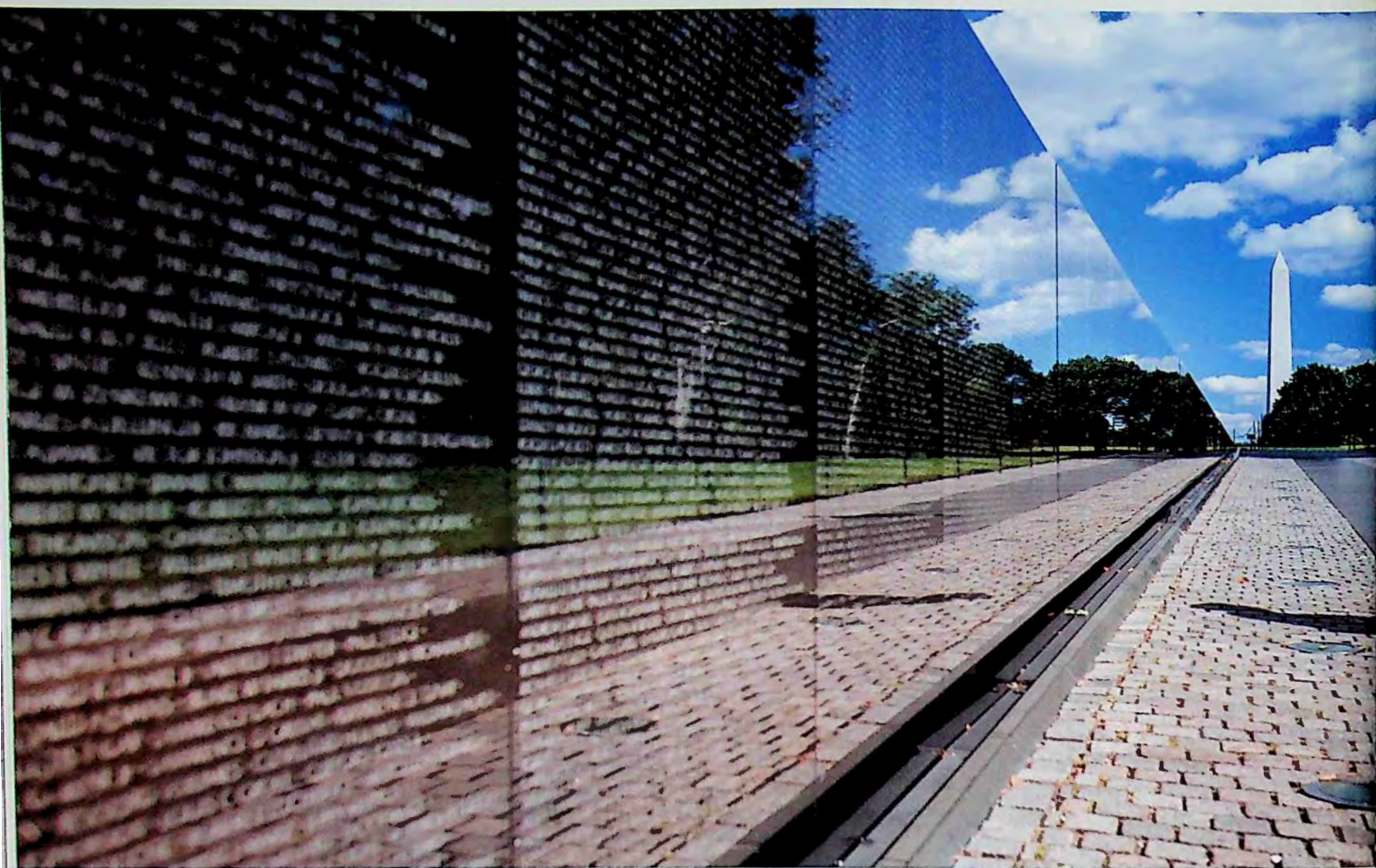
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